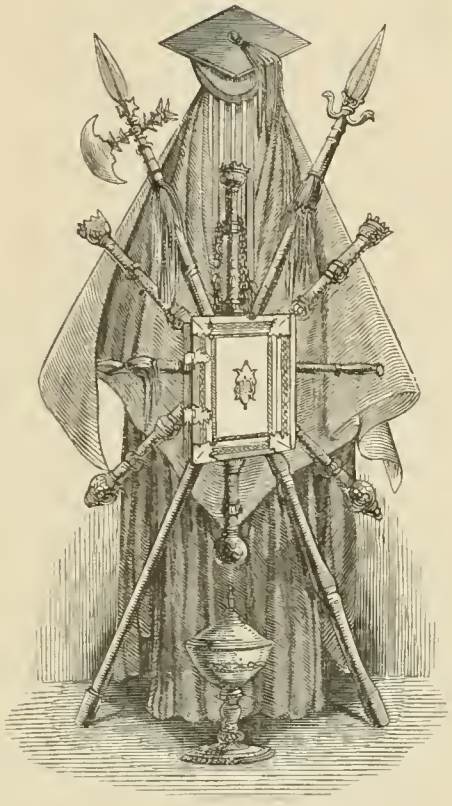
THE

CAMBRIDGE PORTFOLIO:



EDITED BY THE REV. J. J. SMITH, M.A.,

FELLOW AND TUTOR OF GONVILLE AND CAIUS COLLEGE.

BAS. What have we here?
ANTIP. A trimly-wrought Portfolio, my Lord,
Full of rich things and rare devices.—I
Have heard it was his love, his pet, his joy,—
To glean by day, and sow for it by night:—
Would it might please you!

VOLUME THE FIRST.

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CAMBRIDGE: J. AND J. J. DEIGHTON.

M.DCCC.XL.

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PREFACE.

The projector and conductor of the work here offered for public approbation, confesses himself to be not a little solicitous about the success of his undertaking. He is anxious that credit should be done to the subject; at least that it should in no way be disparaged by his labours: and he is ambitious of the good and favourable opinion of those by whose countenance and encouragement it has been fostered. A few introductory remarks may possibly serve to pave the way for the reception he so earnestly covets.

The greater number of readers, it is hoped, will find so much interest in the matter of the work, as to be little curious about the origin of the undertaking. To those, however, who would question what could have induced the collector to project it, while other works exist similar at least as to their object, he has only to reply, that his inducement has simply been, a very strong desire to see justice done to a subject which has long engaged his own warm affections, and has, he believes, deservedly excited a powerful interest amongst all that class whose tastes he would be most anxious to gratify.

In what may be termed the external and internal structure of the University itself; its walls and buildings, its treasures and depositories, its customs ancient and modern, bygone and present, its course of studies, the effect of its habits as developed in the manners characters and amusements of its members, there is most abundant material for every department of the work, both by pen and pencil.

The latter will find its employment in the environs of the University, where its noble structures are often seen so beautifully grouped, and especially among its fine buildings themselves, and in the delineation of the many objects of historical and literary interest which they contain. What can be more worthy of the art of the painter and the engraver, than the architecture, here palatial, there monastic, here again domestic, of other days; the landscape of shady grove and quiet stream and rising turret; the portrait of the severe student; the marble figure of the retired and thoughtful philosopher, the pious founder, or the anxious statesman? The pen may assist the eye and refresh the memory in contemplating all these objects, while at the same time it will have its own peculiar province, which the artist cannot touch. The delineation of customs, habits, studies, prevalent modes of thought and opinion, and the manifold ways by which a curious system displays itself in the various shades of its developement; all these, diversified again by the associations which spring from them, especially in those who are versed in the past, and therefore speculative of the future, would seem sufficient to show the important part it must take in the work now offered to the reader.

The Editor himself was first led by the graphic art to the literary illustration, or rather to the need of it, as may probably be the result with those who shall become possessors of his book. He was highly delighted with some drawings by the same hand which has executed the originals of the etchings that form so important a feature in this book. He found that some very competent judges of the arts entirely entered into his opinion and estimate of their excellence, and fully concurred with him in the probability that they would excite equal approbation from the lovers of illustrative works in general. It is not for the originator of a new publication, especially

where specimens of the arts form so large a part, to institute a comparison between those which he offers, and what have been previously supplied by others. Undoubtedly, there is no deficiency of engraved illustrations of Cambridge by artists of merit; but one work does not supersede another, for views and objects greatly vary, and the mode adopted will vary with them.

The line etching, when done with a certain degree of freedom but restrained within the bounds of true representation, as to effect produced on the eye, is a very favourite and very impressive mode of depicting interesting objects. The names of the artists who have enriched the work in this respect, are a security to the Editor against any unfavourable criticisms on his own taste, as their skill and taste have already been so much sanctioned by public esteem, and it will add greatly to his satisfaction to find that they have enlarged their reputation in aiding him. Where the sketch and the etching have been executed by the same hand, as in many instances in this work, there is a probability always that the impression made by any scene on an eye of taste and judgment is more vividly conveyed, and will carry the same feeling to the spectator that it did to the original artist.

In conclusion, a few words must be offered upon his literary coadjutors. The variety of subjects likely to be introduced was so great, that he naturally wished them to be represented by writers of different complexions of mind, and habits of thought, as well as of various acquirements and pursuits: he was situated where there would be found no want of talent or knowledge, suitable to every part of his design; and the freedom and kindness with which it has been offered has exceeded even his most sanguine expectations. He need hardly say, that their names command such respect already for literary

exertion and success, that he trusts they would alone favourably introduce his work to the public, whilst he feels that his commendations cannot add to their reputation.

Whether a more extended form than that at present proposed may ever be given to the undertaking (and it is capable of very considerable enlargement) will naturally depend on the test of present success.

INTRODUCTORY.

THE complaint has sometimes been made, and not without reason, against the situation of our University, that it is placed in the most open and desolate part of one of our least interesting counties. Whether this circumstance is accidental, or whether it is to be accounted as one of the standing monuments of the "wisdom of our forefathers," we are not prepared to determine: but certain it is, that the desolate appearance of the surrounding country has a marvellous influence in chaining the flighty spirits of our students to the spot intended for their study; and they become more than ordinarily attached to the "brown o'er arching groves" of the Colleges, for lack of other and greater attractions in the neighbourhood.

The same argument is equally applicable, in the case of our University, to its position and appearance in regard to the Town of Cambridge. For if the vicinity to a lately uninclosed dull and unplanted champaign give additional beauty to the walks and wood at the backs of our Colleges, most assuredly their fronts are not less indebted to the foil afforded them by one of the most irregular ill-arranged and ill-built towns in the land. We do not in these remarks mean to disparage our town or towns-people, or to blame them for a fault which is due rather to their ancestors: but would they wish to escape from the invidious comparison which is invariably drawn between themselves and the Town of Oxford, they will henceforth lose no opportunity that may offer of emulating the spirit of the University, by improving their streets and adorning their public buildings in a manner worthy of the advantages they possess. They must remember they are occupants of a city placed on an eminence

of repute, so that it cannot be hid; and though they may not succeed in producing a rival to the far famed High Street on the banks of the Isis, they may at least redeem their Cam from the odious reproach, of visiting in its course one of the plainest and most incommodious towns in the United Kingdom.

Being ourselves too liable to be prejudiced by first impressions, we have on this account considerately preferred introducing our visitor to the University at some little distance from the place; and, begging him to dismiss from his mind all previously formed opinions, we hope by a judicious selection of the objects of interest to engage his attention, and prevent his eye from roving where it will not only meet with no satisfaction, but with certain offence.

On first approaching a city, whether of earlier or more recent celebrity, we are unavoidably led into a train of ideas suggested by the scene around us, and the very ground on which we tread. The principle of association gets full possession of our soul, and we should strive in vain, even if we were desirous to do so, to banish from our thoughts the visions and phantoms of the past. These, which were confused and bewildered at a distance, grow more and more vivid as we advance nearer to the spot that gives them birth, till they begin at last to assume a certain locality, and the mind, which was before amazed with their number, is now able to fix each in its proper sphere, and indulge in the contemplation of their several distinctive features.

Such, at least, have been our own feelings as we journeyed along the road which conducts the modern traveller to a Mantua or a Florence, a Venice or a Rome. A wild romantic picture of the Augustan age of poetry;—the glories of the Medici;—a long array of sceptred Doges, triumphs of the ocean, pomp and pageantry;—names consecrated to fame, bold deeds of war, noble works of peace, achievements of the spear and the toga, with all that constitutes the "Seven-hilled city's pride;"—visions like these have floated before our swimming eyes; nor have we been able to thread our way through the maze that encompassed us, till

the mists which made objects loom in the distance, had dispersed on our approach to scenes of real existence, and the sensible images of sight and touch. It was then, when the winding Mincio stole silently before us, marking out in melancholy loneliness fields tilled by the hand of its favoured bard;—or when the proud Lion of St. Mark greeted us as we contemplated his marble palaces, the monuments not less of former grandeur than of present desolation;—when the minished Arno, shaming its winter course, arrested our ear as it struggled to force a passage along its stony bed;—or lastly, the proud majestic Coliseum hailed from afar the pilgrim, the one among millions who have come from the north and the south to admire, to all but adore, its stupendous proportions, telling as it does of a people once the lords of the earth;—it was then, I say, that we singled out from the throng of humbler spirits a Virgil and a Dante, a Shylock and the Moor; or heard Tully's voice alone in the forum, or stood with great Cæsar in the Senate house.

Interesting would be the volume which should embody but a faint record of the impressions which have thus for a time tenanted the brain, till they have given way to the realities, sad or joyous as it may be, of the scene into which the traveller has been ushered. Such a document, it is true, would furnish little for the edification or entertainment of the well read and imaginative classic; nay, he would even repudiate with contempt the borrowed ideas, and prefer, with justice, the random but ecstatic revellings of his own enraptured fancy. To the untutored mind, however, the many thousands of those of our roaming sight-seeking wonder-loving countrymen, who travel abroad to *learn* what they did not know before, such a page, we are of opinion, would form a mine whence to extract no few hints (if we may use the expression) for thought; something, at any rate, to remind them of what they have long enough forgotten, if they ever knew it, amidst the bustle and din of our money-making cities, the laborious idleness of our fashionable circles, or the more praiseworthy, though not less monotonous and soul-engrossing pursuits of the senate, the church, medicine, or the bar. Such a plan, therefore, we strongly recommend some daring spirit to adopt;—for ourselves, we do not feel equal to undertake the task: we boast not the

ample pinion which would be capable of bearing us in safety over the stern and rugged barrier that nature herself has interposed between our northern regions and the azure deep of an Italian sky.

But we design setting an example for loftier minds to improve upon, and have the courage to attempt that at home which we shrink from venturing on abroad. Thus it is with the world:

Fools rush in where angels fear to tread;

It will, however, be our satisfaction if we have at least the merit of being quoted as pioneers in a new road of literature;—and if the present be, as most first attempts are, a failure, we shall have the consolation, melancholy indeed, but not without its charm, of having fairly escaped the reproach of him, who

Sedit, quod timuit ne non succederet.

One word more and we will dismiss our reader to the consideration of the several subjects we propose offering to his notice. As various, doubtless, will be the tastes of those to whose favourable acceptance our pages are recommended, so will it be found, on the perusal, that a considerable dissimilarity of style will pervade the work. We do not even profess to claim for our articles that family resemblance of feature which the Poet has elegantly attributed to the Sister Nymphs of Ocean;—our literary contributions have not the fortune to possess a common parent, and the volume which is the result of such promiscuous workmanship must naturally labour under the disadvantages of a "child whom many fathers share." It acknowledges however one anxious guardian, who looking upon the University itself as a beautiful combination of discordant elements, would fain aspire to imitate it at a respectful distance; and begs of his well-wishers, as they would not condemn their University *as a whole* for any particular part that may chance to be defective, so not to prejudge hastily the present undertaking, but kindly extend their indulgence till such time as they shall have the opportunity of surveying and criticizing it en masse.

Φ.

MILE TO
REAT SAINT
ARIES CHURCH
CAMBRIDGE
AD
MDCCXXVII
L S Maries

THE FIRST MILESTONE FROM CAMBRIDGE.

It cannot fail to have been often remarked, that our two Universities, the only two strictly classic towns of our most unclassic land, are rarely if ever contemplated in that spirit of enthusiasm and poetic admiration, which is naturally due to the nursing mothers of so many of our saints and sages, our philosophers and bards divine,

> The few whom genius gave to shine
> Through every unborn age and undiscovered clime.

The feelings, on the contrary, with which our Alma Mater is generally approached, are either, on the part of her existing sons, those of careless indifference to the past, while all their thoughts are centred in their own immediate engagements or troubles, trials of strength physical or intellectual, the feats of the quill or the rifle, the whip or the oar: or, on the part of the strangers, who resort occasionally to the sequestered retreats of our academic bowers, the ideas, we apprehend, if closely analysed, would be found too often to flow in a far more confined and unintellectual channel; being limited for the most part to the probable amount of tradesmen's bills, the expense of furnishing apartments, the relative cost of lodgings in town or rooms in college, with all the other paraphernalia and wretched solicitudes of a mind,

> de lodice paranda
> Attonitæ.

Certainly, such are not the sentiments which are most genial to the place, if estimated according to its just pretensions; and it would have been not more difficult for the distracted poet of the Roman satirist's imagination to conceive

> The steeds, the chariots, and the forms of gods;
> And the fierce Fury, as her snakes she shook,
> And withered the Rutulian with a look,

than for one occupied with thoughts like these to imbibe the inspiration which impregnates the atmosphere breathed once by a Bacon and a Newton, a Milton, and a Gray.

Or, if haply the subject of our present remarks be the father of some hopeful youth about now to make his debut on our crowded arena, it is just possible that he may soar so high as to picture to his mind (and perhaps even dress his thoughts in appropriate and stilted language, for the encouragement of his young Iulus following the flights of the paternal fancy with unequal steps,) visions of prizes and scholarships and medals, senior wrangler's honours tutorships and professsorships, and pointing to the well-filled and well-fed Fellows' table, as he slily opens the green-baize door in passing through the screens at Hall time,

"Cernas
Te quoque principibus permixtum!"—

he may sigh aloud in trembling hope to his attendant charge, and then perhaps relapse instantaneously into the melancholy reveries suggested by the grinning Nemesis, as she whispers in his ear, "But if we fail!——" "aye, there 's the rub!"

The mind of such a one we conceive is even in a less fair way than that of the frugal economist, to enter into the spirit of the scene we are about to open to his view. In attempting accordingly, in the following pages, to give body and utterance to loftier themes of contemplation, we have principally at heart the hope of rescuing many of our visitors from tormenting phantoms like the above. And as we would not wish to crowd too much upon his aching senses at once, we would suppose that he has studied our pages as he whirled along in his carriage by the dull Stamford road from the north, the bleak and flinty Newmarket from the east, the cheerless Bedford level from the West, or the unlevel but more cheerless Royston from the south. Which last, being beyond all comparison, the most stupid and uninteresting of the four, we have taken our view of The First Milestone from Cambridge on that road, presuming that by the time the traveller has reached it, he will be heartily tired of his journey, and in the best possible condition for enjoying the relief we promise him from a review of the scenes past present and even future, upon which, under

our guidance, he is now about to enter. He will thus realise the picture which in our Introductory article we described as occupying, or likely to occupy, the mind of every rational being on his first approach to a stage ennobled by recollections of the great and good.

The objects which in fancy's fairy forms had multiplied themselves to distraction before his mind's eye, now first begin to receive a character a shape and a place; he will inspect the several localities *seriatim*, and in doing so, the great names attached to each will singly and separately call for their undivided tribute of admiration. Each object we will endeavour, as far as lies in our power, to associate with its befitting thoughts and recollections: and should the mind of our reader furnish from its own fertile resources better and nobler ideas, we have only to regret that he did not volunteer the contribution of his pen to our work, and beg meanwhile to inform him that it is not yet too late to do so.

SONNET ON NEWTON.

Thou giant! not akin to those who trod
The earth of old to spoil and to oppress:
Gigantic thou to range the skies, and bless
The nations of this puny terrene clod!
Immortal Newton! with enchanter's rod
Thou call'dst up truth from its profound recess,
And calmly bad'st invaded space confess,
How worlds are link'd to worlds, and all to God!
Man long before thy coming, had assign'd
A fabulous music to the crystal spheres;
But, taught by thee, notes through all space combin'd,
Star answ'ring star, in symphony he hears.
Thou grand in thought! the voice of all mankind
Shall ring thy peaceful fame through future years!

S.

THE APPROACH AND PRINCIPAL AVENUE.

Behold the mark is gained, which announces to the traveller that the measure of his journey is run out, and a peculiar train of feeling is kindled at the sight. Should the traveller be a son of the University, returning after a long absence from this home of his student's affections, with him anticipation is distinctly modified by experience and recollection. The bridge at Trumpington Ford is the critical scene of a well known legend[1]: the pathway before him was the line for promenaders—of those who sought recreation in seeing others, and were pleased to purchase it at the price of being seen; of the student confined by a zeal impatient of cessation to limited time and space, and delicately desirous of dry footing. He remembers when first, with the deference of a freshman, he learnt that here was the Senior Wrangler's walk. Imagination peoples the scene with its proper characters. That stone[2] is not the rude monument of barbarian calculation, standing on some wide void plain, such as doubtless once was here, a landmark to the way-worn and way-lost passenger; it bears traces of the hand of art and of the design of science, and declares the march of civilization.

[1] The story of Dick Neck-or-Nought, was well sung about twelve years since.

[2] April 25, 1728, the day on which George II. visited the University, the first milestone, being above eight feet high, was set up in place of the small one erected in 1725 (when the road was first measured); the sixteenth milestone, at Barkway, on May 29, 1728, the anniversary of the birth and restoration of Charles II. The first cost 5*l.* 8*s.*; both were paid for out of Dr. Mouse's and Mr. Hare's Causey Money; the arms of the former are on the first stone, impaled with those of Trinity Hall. Mr. Hare's on the sixteenth stone, next to those of Trinity Hall.—Warren's *MS. Trin. Hall.*

The miles are measured from Great St. Mary's Church; the mark indicating which, is a quartered circle, on the south buttress of the tower. The figure may be intended for a compass.

On the right hand he recognises the common, 'empty' as ever, though once mentioned, in a proposal for supplying the town with water, for the site of a reservoir—one of the few remaining traces of the open field of Cambridge, and continually threatened by the conduit-stream above. The building mania has invaded this district, but in a gentle and not unamiable form; yet stayed by the taste of private owners, and a public, a University design. For the corn that has long grown at the very mouth of this large town, ere long, the wand of a Lappage will metamorphose into a paradise of exotics. That stream, in its course before the Addenbrooke Hospital, apparently secured with iron fence, reminds him of feats of activity[3] that defied the difficulty of space, and the danger of the defence. Change he sees, complete and progressing; and rumours of changes we may imagine his curiosity to have elicited from a ready informant companion on the journey, well read in the reports of Syndicates, and the deliberations of the Paving Board. Give our traveller for his arrival a fine June evening, and the 'Rocket' for his travelling carriage. He rolls rapidly along the broad well watered road, and begins to be proud of the entrance to the old place. But the humble Conduit-house is still standing, and he sighs to hear that the spirited effort to produce architectural beauty at this point has failed. His roaming eye soon lights upon the roof and chimnies of a group[4] of buildings, that stand like a squatter's interloping establishment or the temporary settlement of some booth or wandering caravan. The eye-sore is too well remembered; and with surprise he contemplates the toleration of custom here exercised, and regrets that the late formed idea of removing the offence is likely to be lost in the contention about a less pressing, though in itself a desirable improvement[5]. New houses, rising and to rise, promise a diffusion of architectural elegance; the plain street is broken into masses of well-built mansions; the simple dignity of Trumpington Street is subdivided into terrace and place, whose titles proclaim their position, or their designer. The future

[3] Once the leap was made; another undergraduate offered to accomplish the same feat, but was prevented by his friends.

[4] The Spital-houses. [5] Removal of houses in Union Street.

Museum, he sees in its infancy of form, and trembles for its effect in the effort of looking up at the elevation marked out for its pediment.

Onward he moves at a pace too quick for all the images of quick memory to pass clearly under review, even were they not subject to derangement by an uneasy motion and a rattling sound at greatest variance with the tranquillity of this studious place, as well as tending to bring discredit on its name, seeing that it is the result of the management, which derives means full largely from the University, but wants the science of disposing them. Our traveller, however, is not much disconcerted; the interest of surrounding objects is stirring and animating. The veteran house of St. Peter's stands as it was wont: one change has long passed over it[6]; however improvement is marked out for it by report, either in some fair dreams of its denizens, or the working of busy fancy in the theorising reformers of streets and buildings. Old Pembroke seems, if possible, older than of yore: it is a wonder that crazy appearance should so long have stood its ground: the wonder conceals a mischievous wish. But "Pembroke, too, is going to build." He wishes himself years younger for the chance of seeing these dreams of futurity realised.

Many are the mean structures that have given place to the Pitt Press. He looks for Bennet College, but looks and asks in vain: the place and even name is changed: the College has come forth from its retirement, like the more favoured descendant of a long impoverished house, resuming its ancient title. Custom may not approve the change of name; unsparingly however, as custom is wont to do, it consults convenience, and 'Corpus' is accepted as sufficient designation. Here is a change indeed in the way of grandeur: the Bull Inn, once of two humble stories, and with unpretending front of plaster, now has doubled its height, and with its dignified face of stone forms a striking contrast to yon sombre pile of brick that modestly retires beyond the shade of its guardian elms. The eye once confined by the narrow line of low habitations, over which towered the pinnacles of King's College, as if they belonged to another world, now ranges over a wide expanse of

[6] The prominent part of the front, the chapel and cloisters, were built in 1632.

architectural richness and perspective effect. Well-built houses, wide pavements, pinnacles and turrets and elevations he has no name for, Gothic tracery and Grecian adornment, all conspire to impose on the first view, and extort a tribute of lofty praise. But reflection and taste arrest the decision. What vacant affectation in that formidable line of diminutive gables[7]! What strange forms in that heterogeneous row of domiciles beyond! What prodigality in that double line of fortification before King's College, and scantiness of invention in the disposal of the intermediate space. And then that the thorough-paced lover of antiquity should be indulged with a remnant of the old structures that once occupied this fine ground, and the admirer of architecture have his imagination weighed down with a standing heap of the old rubbish!

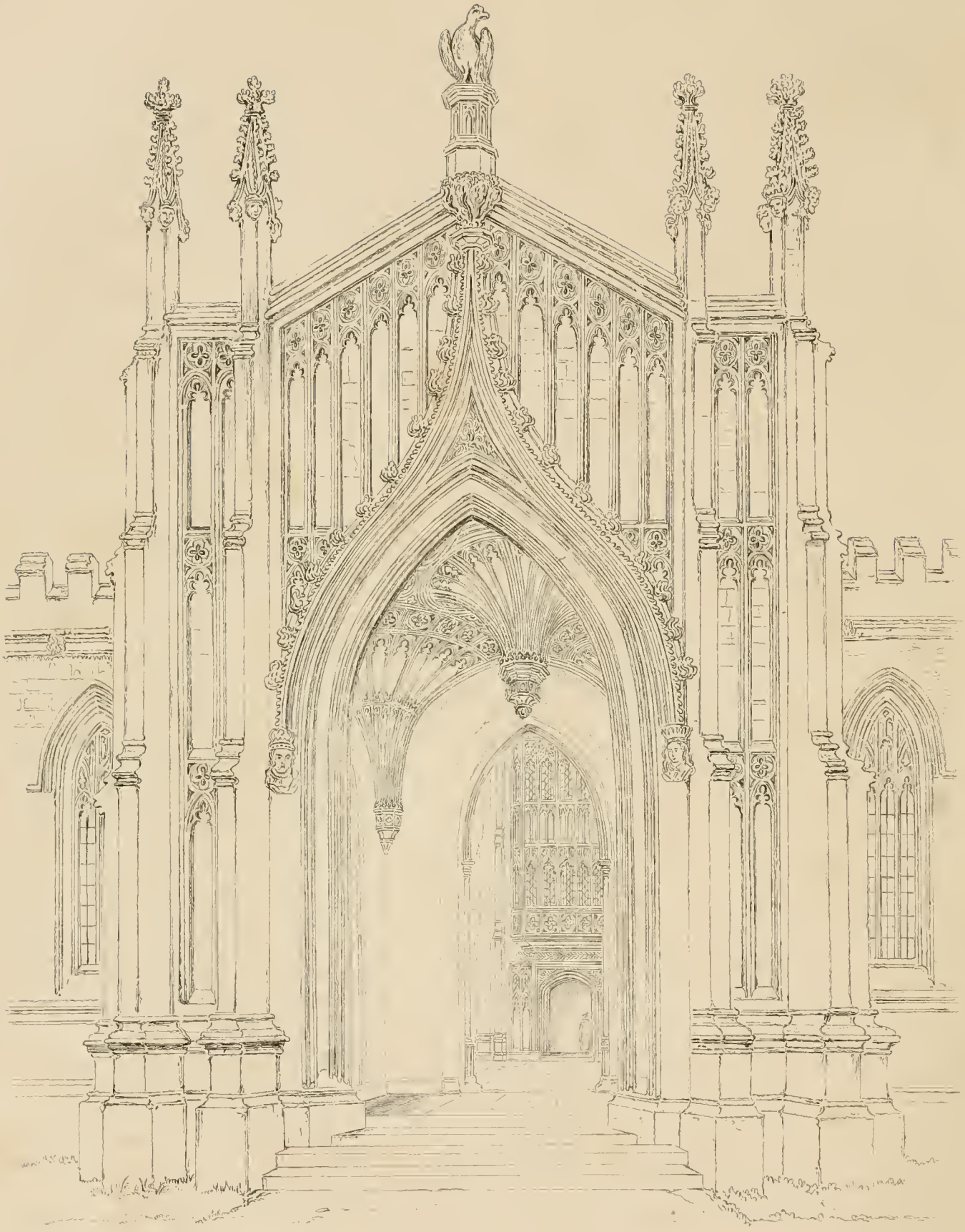
There is, however, some alleviation in the historical recollection belonging to the White Horse Inn. Where now is the breadth that fulfils the modern notion of street propriety, not more than twelve years ago was the narrowest of the narrow streets of Cambridge: wherein the foot passenger walked as it were beneath the first floors of the houses, and their walls formed the street border. Such was the order for a bygone time, when carriages were few, whether coach or waggon, or 'car of low degree:' none thought of moving nine or ten miles an hour: it would seem that narrowness then gave the claim to admiration. The succession of surrounding objects that form the terminus of the King's parade—the lordly Senate House in her pride of elegance and symmetry—the public Library in its transition to a nobler form—the modest gateway of Cains peeping between—St. Mary's with her frowning Tower—all conspire to raise an ardour of enthusiasm not even to be depressed by the cramped thoroughfare and twisting corners that conduct our hero to the final point of his destination. Having safely escaped out of the jaws of St. John's Street, he alights in the midst of an expectant medley of idlers porters and students, resolving with himself to begin his walk of reconnoissance early on the morrow.

[7] Bennet-Place.

THE WALKS.

If a stranger in visiting Cambridge, were to content himself with merely passing through the streets, and viewing the exterior of such Colleges as there present themselves to the eye, he would have a poor opinion of what Lord Coke calls "that famous University." The town itself is irregularly built, and appears from a distance to emerge from a kind of marshy wilderness. Nothing can be more [1] flat and uninteresting than the scenery around. Robert Hall, of Leicester, was accustomed to ascribe the insanity which at one time clouded his fine faculties, in part, to the monotony of view which pressed upon his spirits, while for some time he was stationed at Cambridge; and quaintly compared the willows that droop over the side of "sedgy Camus," to nature putting up signals of distress. This, no doubt, was a bold and exaggerated mode of expressing the fact that the country around possesses little natural beauty. And it may seem strange that such should be the case. For some of the loveliest situations in our land are occupied by the gray ruins of what were once flourishing monasteries, priories, and abbeys. It is a pleasing thought, which perhaps we may be allowed to cherish, that the pious founders of those noble piles selected those sites which should best attune the soul of man to the exercise of devotion; and sought in the seclusion of valleys and the grandeur of mountain scenery aids to a purer contemplation of the perfections of the Deity. At least such is the feeling with which we willingly gaze upon the mouldering remains of edifices like Tintern and Fountains' Abbey. But neither of the two English Universities has been so favoured. At Cambridge, it is in the walks and groves which form the background of many of the Colleges, that we discover the meaning of poets when they talk of Academic

[1] It is related of Robert Hall, that on his companion, who was a stranger to the place, asking him in their walk to point out 'the Hills,' turning in the direction he replied 'wait a moment till that man before us has moved out of the way.'



bowers. We know nothing more beautiful than the "boundless contiguity of shade," which frames, as it were, the picture of collegiate architecture, that extends from St. John's to Queens' College.—

> If thou would'st view fair Melrose aright,
> Go visit it by the pale moonlight,

but let those who wish to form an adequate idea of our University, go there in the month of May or October. We hardly know whether to prefer the green and bursting foliage of the one, clothing in luxuriant profusion some of the noblest elm, chesnut and sycamore trees in England, or the infinite variety of hue that plays in the liquid brightness of the other. In May the sluggish river puts on a gay appearance, and is enlivened by the light wherries of the Students who then enjoy the healthful exercise of rowing after the labours of the lecture-room are over. The bridges add much to the picturesque character of the scene. The first of these is one connecting the New Court of St. John's with the older buildings, and like the bridge of Sighs at Venice is covered at the top and has cross-barred windows at the sides. Immediately in front runs the Western side of Trinity library, a noble edifice built by Sir Christopher Wren, and supported on pillars which form a kind of Colonnade along one of the sides of the Nevile Court. The Cloisters on three sides of this Court are the finest in the University; and the view to a person standing at one of those iron-barred windows in the inside and looking out upon the scene given in the Engraving is very interesting. Behind him are the pale cloisters 'casting a dim religious light', that year after year reecho to the tread of the best amongst the studious youths of Britain, who find it not difficult here to assimilate their thoughts to the nature of the studies in which they are engaged, and withdrawn from the feverish excitement of a busy world, gain out of a three years' residence the term required for the seeds of 'a sound learned and religious education' to sink deep into their minds and produce afterwards those fruits of intellectual and moral excellence which are an ornament and blessing to their Country. Before him

> —— hanging in the shadowy air
> Like a picture rich and rare

are the umbrageous groves whose beauty we have attempted to describe;

which recall the thoughts that muse too deeply on the past, to the fresh and joyous loveliness of Nature. If there is any part more than another where the Spirit of the Place may be supposed to dwell, it is here; and we envy not the man who can contemplate such a scene unmoved. There is a congruity between the inanimate objects which surround him and the associations connected with the history of the place, which ought to inspire him with feelings of affectionate reverence. If indeed he is one who prefers a rail-road to a Cathedral and a Cotton mill to a College, we should be speaking to him in language which would be unintelligible—

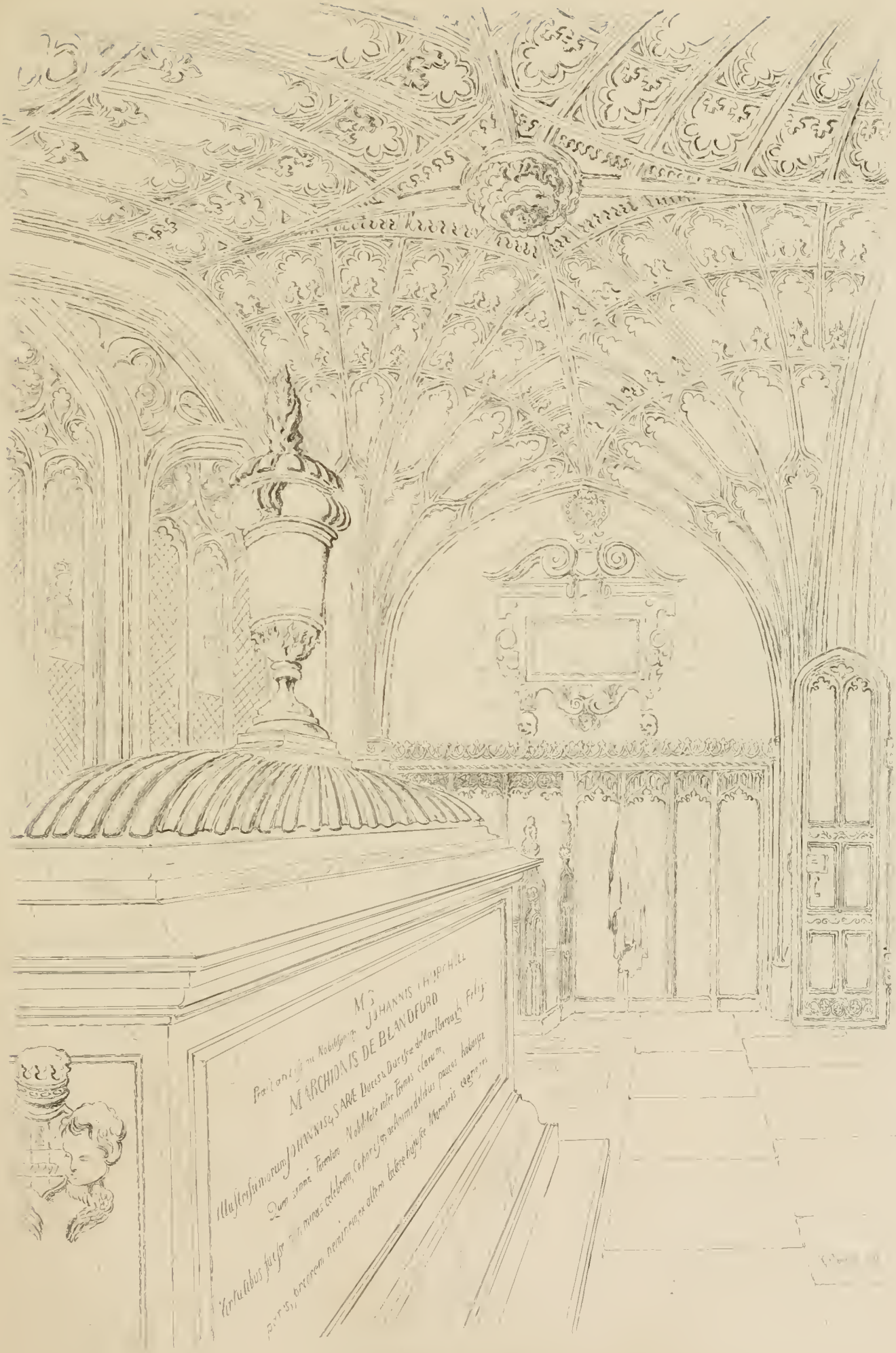
"Thou hast nor eye nor ear to apprehend"

the instructive lessons which these venerable walls are fitted to impart. Yet here it was that Newton first demonstrated the Law of the Universe —here it was that Bacon first conceived his Novum Organum; and here too we may believe that not seldom Milton in his youth of angelic beauty stored his mind with the erudition and feasted his imagination with the thoughts which are embodied in his immortal Poem. It was in these walks and amidst these scenes that Cowley so often wandered with his friend Hervey; and it was while the recollection of their early happiness and anguish for the death of that "sweet companion and my gentle Peere" pressed heavily upon him that he thus talks of the days they had passed together at the University—

We spent them not in toys or lusts or wine;
But search of deep Philosophy,
Wit, Eloquence and Poetry,
Arts which I loved, for they, my Friend, were Thine!
Ye fields of Cambridge, our dear Cambridge, say
Have ye not seen us walking every day?
Was there a Tree about, which did not know
The Love betwixt us two?

With peculiar favour Cowley regarded Trinity, and thus apostrophises that College in the poetical dedication of his Poems to the University of Cambridge:

O! Chara ante alias magnorum nomine Regum
Digna Domus! Trini nomine digna Dei!


M S
JOHANNIS CHURCHILL
MARCHIONIS DE BLANDFORD
Illustrissimorum JOHANNIS & SARÆ Ducis & Ducissæ de Marlborough Filij
Quem summæ Parentum Nobilitate inter Terræ Cælorum
Virtutibus fulgentem Cælebrem, Caparesq; ac Animi dotibus pares habuisse
Parentes, hæreum non ultimi Lacrymis testatissimum Memoriæ sacrum

There is something we think highly interesting in this strong local attachment. It is a curious law of our nature that we should cling so closely to scenes to which we have been habituated; and it is delightful to hear men who have long left the calm seclusion of Academic life, and plunged into the throng and tempests of the world, bearing affectionate testimony to the advantages they derived from, and the love they bear to, their venerable 'Alma Mater.' There is a wide difference between instruction and education. By the former we impart a certain number of facts, which stored up in the memory constitute knowledge: by the latter we affect the whole character moral and intellectual of the man, and imbue it as it were with a colour, with which it ever afterwards remains tinged. Hence it is that so much that at first sight to a superficial observer and utilitarian philospher appears useless as part of the apparatus of education, is in reality of the very highest importance; and we are not ashamed in these days, when man is considered too much as an intellectual machine, to avow that we put faith in the genius of a place, and believe that the formation of the mind and character at Cambridge depends as much upon the antique sobriety which marks her discipline, and the time-honoured architecture of her Colleges and Halls, as upon the amount of classical and mathematical instruction there actually imparted. Knowledge which fills only the head while the moral cultivation of the heart is neglected, will be to the possessor like the apples of Issachar, and turn to ashes on the lips.

In the beautiful walks that skirt the banks of the Cam behind the Colleges, the Classic Scholar might picture to his mind's eye the sides of the Ilissus, where it was no fiction 'intra sylvas Academi quærere verum,' but amidst lofty trees and under a cloudless sky the sages of Greece instructed their disciples as they walked along by their side, or seated themselves, as Socrates is described by Plato, under some shady boughs within sound of the chirping grasshoppers, while perhaps the eye rested upon the breathing marble of Phidias or on some of the rich porticoes and temples that adorned the age of Pericles. Hence his mind can wander back over the centuries which have passed away, and with the work of some Mighty Master of those days in his hand, he can people with illustrious dead the scene around him, nor find his imagination jarred,

and the illusion dispelled by practical evidence, that the age of philosophy and ideal beauty has gone by, and that of steam-engines and mechanics has succeeded.

F.

TO THE NIGHTINGALE.

Night-warbling bird, whose harmonies live on,
And thrill the soul long after their sweet sound
Hath died upon the ear; who breath'st around
Melodious sadness when the day is gone!
Thee, soon as jocund Spring comes forth to don
Her mantle green, and strew with flow'rs the ground,
Where the wood sleeps, and waters lightly bound
Or, hush'd in deepness, glass the planet wan,
I hear in tangled bush, haunted so long,
Or on the chosen tree's o'er-arching bough.
What doth that mournful prelude of thy song,
Which swells and falls so wildly sweet, avow?
Is it a dirge o'er Love's heart-breaking wrong?
Alas! poor bird, I suffer more than thou!

S.

THE INSTALLATION IN 1835.

TO MY VERY WORTHY AND COMFORTABLE COUSIN MASTER PETER STUKELY, MERCHANT.

SATURDAY, JULY 4.

IN my hearty commendations to you, worthy Sir, I will first pray you to bespeak me your singular good friend, and, in the words of honest Cutwoode, 'to pardon me if out of mine own humour and knowledge of myself I deliver this conceit before my booke, that all we write is but conceit, and nothing pleaseth conceited men more than to have partners and acquaintances with their conceits.' Therefore if peradventure you be not so overweeningly conformed to the fashion of the present times, as to eschew my quaint and rusty language, understand ye, that I am disposed to devise a pretty chronicle for your diversion, wherein I shall tente to set forth, God willing, the most memorable entertainment and spectacle now presented by the loyal and learned Universitie of Cambridge, in honour of the Installation of the most noble and honourable good Lord, my Lord the Marquis Camden; who, upon the sorrowful decease of His Grace of Gloucester, hath now newly succeeded to the chair of Lord Chancellor of the said Universitie; wherein, in comparison of place and persons, pomp and pageantry, wine and wassail, you would have to look both north and south, at home and abroad, to see the like again.

I would you were with me here, Master Peter, to advantage you might admire in my company the rare witcheries of this delectable spot. Why rather must you cradle by night in smoky crib, and pore over the portly ledger by day for the matter of twelve months in the year, when you have that incomparable accountant Master Humphrey behind the desk, and that thrifty dame Mistress Margaret in the parlour, to keep

your affairs from hedging from the direct forthright. Gramercy, was it not care that killed a cat? Remember ye that excellent saying,

> Malo virum qui pecunia egeat, quam pecuniam
> quæ viro.

Well, well, a truce, my good Peter; but I would fain that you and I had been dubbed scholars of this lordly Academus; I ween we should have been better clerks than we now are: yea the very air is scented with the fragrance of learning; and whether those fair damsels the Muses love to take their pastime in the shady grove, or besport themselves on the margin green, or sweep in stately robes through antique cloisters, or revel in princely halls, or meditate in secret chambers; indeed, saving only their Parnassian heights (which, foreby they are now waxing of a certain age, they may deftly do without), they have all the abundance of their inclination here gratified to the full. Such a costly array is there of towers and domes, and courts and halls, and chapels and monuments, and memorials of the good olden day; such umbrageous walks; such secluded meadows; such limpid streams; such rural melodies, intermixed with so many variations of deep musical chimes pealing from belfry and turret; that I would be bold to set the scene against all the enjoyments formed by the union of natural and artificial craft you have ever witnessed. And in good sooth I am very well charmed with the looks and deportments of the young scholars of this said Universitie; for although there be quite a sufficiency of pallid visages bordered by spectacles, and lank lean figures encased in antiquated vestures and worsted hose, such as betoken the most laudable industry and perseverance in the thorny ways of philosophy and the hid sciences; yet there is also a greater abundance of youths of handsome mien and lineament, of comely proportion of body and honourable modesty of countenance; yea, I promise you, endowed with such singular good qualities both of person and mind, as would merit rather to bask in the pleasurable sunshine of sweet ladies' eyes, and achieve deeds of gallantry at tourney ball or masque,

> "To lightly dream, as youth will dream,
> Of sport by thicket or by stream;
> Of hawk or hound, of ring or glove;
> Or, lighter yet, of lady's love;"

than don the sombre garb, or be chilled by the ungenial restraint of scholastical rule.

Now, that I may tarry no longer, on the morning of Saturday, the fourth of July, in this year of our blessed Lord eighteen hundred and thirty-five, after breaking my fast I strolled in privacy about many an old court and cloister, peopling every scene with a jostling crowd of phantoms, the beardless lordling and the bearded philosopher—actors of bygone days, who of yore strutted across this stage spouting aloud the parts, which now but speak in characters of print. And so deeply was I immured in my meditations that I became quite oblivious of my carriage and deportment, until I encountered a tide of gaily attired folks, by whom I was borne along out of my direct course into St. Mary's church, in order, as I found, to hear the performance of Handel's Messiah—whereof I need say no more than that it was by voice and instrument deliciously delivered; and "grace of God," as Laneham hath it, "Music is a noble art!"

At evening there came certain messengers in haste with the news that my good Lord, the Marquis Camden, was within hearing of the town; whereupon commenced such a prodigious ringing of bells and firing of salvo shot and mustering and marshalling of Universitie authorities, as drew the curious eyes of all the town upon the streets. In good time the Marquis and his train arrived, and were conducted by the Worshipful the Vice-Chancellor, (being none other than the loyal and learned Doctor French, the Master of Jesus College,) with his body guard of Proctors, and Bedells bearing maces, and other officers to Trinity lodge, where they were entertained right merrily no doubt; but of what fare he partook, or what complimentary speeches he addressed or responded to, I wot not, seeing that I was not there to bear record thereof. But in default thereof I was mightily entertained by a merry masque at Downing College; and I say that your Academicians are, in the words of Polonius, "the best actors in the world, either for tragedy, comedy, history, pastoral, pastoro-comical, tragical-historical, tragical-comical, historical-pastoral, or scene individable," and who shall gainsay what I attest upon experience? On the whole, friend, it was a savoury evening, and the lazy time was beguiled with much delight.

JULY 5.

This Sunday I was admitted by ticket in the forenoon into St Mary's Church, where divine service was most devoutly performed, while as much noble and learned blood was circulating side by side in a small space (and a very warm space, by my troth) as you would desire to witness. There did I find the truly great and right honourable nobles, the Duke of Northumberland, High-Steward of the Universitie, Prince George of Cambridge, the Marquises of Exeter, Downshire and Bute; the Earls of Brecknock, Devon and Brownlow—Viscounts Farnborough and Canterbury—the Right Reverend Fathers in God the Archbishop of Canterbury, the Bishops of London, Bath and Wells, and Gloucester; and hundreds of others, Knights and Esquires and Gentlemen of degree, together with my well assured and approved good friend Sir Lionel de Nomdeguerre—by whose marvellous courtesy I have been freely supplied with invitations and tickets of great favour and assistance. Be it always remembered that a friend at court is worth more than a penny i' purse.

After prayers a grave reverend Divine, and worthy Preacher, made a very long and godly sermon, wherein were much commended the virtues and good qualities of the Noble Marquis Camden; which being at last ended, great speed was made to gain entrance at the gates of King's College, in order to hear the Anthem in the Chapel; and this, after sundry thrustings and squeezings and other masculine efforts, we finally accomplished. Of this Chapel itself what shall I say? To wit, the fairest fabric that ever blessed my sight. That the artisans of those days should ever have hewn out such admirable materials, or have brought so excellent a work to a close, makes me to groan, for reason that I cannot but compare therewith the slender meagre masonry of modern time, the which, as whilom it hath much offended me, so beshrew me but it must needs disturb all rightly disposed persons—it can honestly be likened only to the propped and padded fineries of a wanton flout, as set in contrast with the chaste and solid loveliness of some fair maiden of quality. The scenery of this Universitie has been much shifted of late—and, by the mass, I know not whether for the better. In some instances I should

humbly have advised that some such hint as honest Snout's had been given to the spectators, to be before hand with their doubts and misapprehensions:

> "I, one Snout by name, present a wall!
> * * * * * * * *
> This home this rough cast and this stone doth shew
> That I am that same wall—the truth is so."

This evening was very fine, and the terraces and gardens were thronged with crowds of gallants and bright ladies of rare beauty and good breeding, insomuch that mine eyes ached with very staring—and let me acquaint you I received some very sly and questioning looks in return, which made me argue, that I was some years younger than I had bethought me; unless, peradventure, as a malicious knave indeed did whisper me, my silken breeches and silver-trimmed waistcoat and ruffles did cause some surprise to the ignorant and degenerate. You have heard me say before, that all the garbs appertinent to man, as the malice of this age shapes them, are not worth a gooseberry—and I repeat it to ye now—so good night.

Monday.

Forasmuch as it was expected that the Duke of Wellington would arrive this morning, a numerous troop of yeomanry on horseback, and gentles in carriages, sallied out to abide his Grace's coming, and thus introduce him into the town, which they did amidst a surpassing harmony of cornets and trumpets and welcome shot and cheering of such sort as I can better bear in mind, than well utter or duly declare. Indeed so hearty were the greetings of the scholars, that when his Grace alighted, it would seem that Minerva were bearing him along in the proudest display of triumph and exultation at having snatched the puissant hero from the chariot of Mars; and sithen he be in such good hands we shall leave these Divinities to fight for him at the present, and proceed to tell you how that after divers scramblings and somersets and gyrings and circumflexions I found myself (to the Gods be the thanks!) alive in the gallery of the Senate House, where I could have mused, had it been convenient occasion, for a length of time

on the highwrought workmanship and skill of the architect that devised and completed it. Howbeit I did not so, in regard that my carnal eyes were the rather then attracted to the brilliant rows of nodding plumes and flowers, and all the gaiety of gear, that bedecked many a high dame and peeping damsel beneath—whose dainty countenances did seem to say 'read our faces instead of bookes'—and, my good Peter, time is so short and peerless beauties be so many, as I have need to see them day and night, that by continual view I might tell all the beams that shoot from the twinkling of these luminaries. Marry, quoth memory—

> "Commend me to the young ones of the Courte;
> And mark ye how the pretty mophies sit,
> Wagging their countenance in such seemly sort,
> With modest blush that beautie so befits;
> Wyelling fond lovers sometimes from their wits!"

After much delay the tidings of the arrival of the procession from Trinity College fixed all eyes to the portals, for the musick played and the drums were struck, and the people shouted, and another piercing and thundering volley of shot was let fly, the echo and report whereof sounded admirably to the great solace and comfort of all present. Thereupon the pageant entered, and all uprose and stood to salute the Chancellor, who was preceded by Bedells and Proctors, and arrayed in a dark blue silk robe, most gorgeously embroidered with deep bars of gold lace, and flowing in long and tortuous folds so as verily almost to conceal outright the train bearer. He was also adorned with the collar riband and George of the Garter, and wore a black velvet cap with a heavy gold tassel depending therefrom. Then followed the Vice-Chancellor, Prince Pozzo di Borgo, the Archbishop of Canterbury, the Dukes of Grafton and Wellington, and a mighty store of nobilitie and gentrie and officers of the armie richly appointed, whose varied costume most goodly to behold made a vastly pleasant and exciting spectacle. The Chancellor was then with much suitable rite installed on the throne, and was supported on his right by Prince George and the Duke of Cumberland, and as the whole group marshalled itself around, and the roof echoed again and again to the lusty voices of the Scholars, I felt

truly that the scene was worthy of the older and more stirring times of our Ancestrie.

There then commenced the ceremonies of conferring honorary degrees, and when the Public Orator had presented Arthur Wellesley, Duke of Wellington, his very name caused such a surplusage of mirth and admiration, as my paper is not large enough to decypher half the rejoicing expressed; nor were they any way able with all their endeavours to testifie the full measure of gladness which their hearts conceived. Yet his Grace in the mean time did stand as unflinched and unmoved even as doth his type, that doughty warrior in the Hyde Park. He was habited in a plain and simple vesture; but upon some facetious student crying *summa voce* 'three cheers for Doctor Wellington!' which caused much bountiful hilarity, his Grace straightway retired, and anon returned in his Doctor's scarlet robes, which did draw down still further mirth and applause, all which his Grace accepted with much courtesy and constancy.

These ceremonies continued much longer, and many congees were made, and many soft and savoury things said no doubt, but I became weary and faint and so took my leave.

Sir Henry called at my lodgings at four of the clock, and took me perforce to Sidney College, where I found a truly sumptuous entertainment laid out in the gardens, well graced by all the flower and fragrance of the Universitie guests. I would fain have lingered still therein and beguiled the time in sweet converse, or in watching the sprightly dance, or listening to the floating sounds of music, or wandering about the illuminated alleys and lawns—for Aristæus was not more recreated with his view of the crystal palaces and liquid groves of Ocean; indeed it is a pretty garden, favoured by earth and heaven—but forsooth there was no time for such intellectual oblectations, seeing that I was hurried away by my trusty friend to spend the rest of the evening in a right joyful and jovial manner at Jesus College. And lo here was a great feast provided by the Vice Chancellor, and we drunk plentifully of wine to the health and prosperity of most of the noble guests then and there present; but more especially, as in duty bound, did our goblets lovingly overflow the brim to the long life of the Noble Chancellor, who returned unto us thanks

of a most gracious sort. The said banquet endured four hours, and chirpy were the words and sweet the communications spoken at table—

For oh!—'Tis merry in hall when beards wag all,
'Tis merry'—

Nay, nay, believe me downright sober, thou man of bales!—Now this being duly concluded, we took our way in great numbers again to the Senate House, where was a great crowd assembled, and we were ravished with exquisite melody of voices and instruments executed by those incomparable foreigners, who seem to have been rewarded for lack of other accomplishments with the sorcerie of sound.

Tuesday Morning.

"When measure is mayster, plenty doth none offence,
Where measure lackyth, all thynge dysorderyd is:
Where measure is absent, ryot keepeth resydence,
Where measure is ruler, there is nothynge amysse.
Measure is treasure:—how saye ye it is not this?"

Now question ye wherefore I cite ye Skelton thus? Know ye then that I kept no measure yesterday, and therefore with me all thynge dysorderyd is. My malison on those costly viands and sumptuous wines and dulcet sounds! they make as much stir about my old constitution, as though they were kith and kin to that rabble yclept by complaisance of modern tongue, Reformers! Howbeit, I have taken to my solace the proper remedies, namely 'the rhubarbe of repentance with some ghostly gummes and a few drammes of devocyon,' and by making the acquaintance of *Circumspeccyon* and *Perseverance*[1] I did manage to bear out this day with all the mummeries of the Senate House, though it went near at sundry times to deprive me, as to many it did entirely, of vitality—so grievous was the heat and compressment of person, sith there had been an incessant inpouring of guests throughout yesterday.

Now some more degrees were conferred, and proper proportion of noise made thereat—then was there wheeled an ancient oaken pulpit into the midst of the House, and most deep silence succeeded, while a sober

[1] See Skelton's moral Comedy of *Magnificence*.

young Scholar mounted and made speech to this effect—of argument, how the hour of death was dark and hopeless to all save discreet Christians; whereby by artful transition was presented a picture of the demise of the good Duke of Gloucester, and so a pleasing commemoration of his virtues, set forth in such guise as to draw tears from the hearers—anon, he biddeth the fountain of sorrow to be dried up, and the drooping eye to turn from the shrouded bier, and rest with gladness and with smiles on the presence of generous Camden—then he ended with presage and prayer of perpetual felicity, and a pleasant tribute to the name of Wellington, conjoined most cunningly with the praise of our own merry England, all which you must mind was pronounced in good metre and matter, very well endited in rhyme. Upon which the Bedell led the Rhymer amidst loud applauses to the throne, where the Chancellor spoke him fair, and gave him a gold medal. The same ceremony was aptly performed with two or three more young Scholars, who recited from the same place sundry pieces of poetry both in the Greek and Latin, all redolent no doubt of classical taste, wit, and imagination; but I was too far removed for the pleasant scent to reach me: yet I applauded nevertheless, as though I had been refreshed with the most dainty bouquet conceivable.

Then struck up the shawms and the dulcimers and the harps and the flutes in majestic concordance, now high, now low, now shrill, now deep, until a single voice was heard stealing between, and then was chanted with very crafty minstrelsy and sweet divisions of solos and choruses the Installation Ode, being a congratulatory address to the Chancellor, cleverly invented and made by the pliant industrie of that judicious and learned Master of Arts, Christopher Wordsworth—to whom be much praise therefore—and so we separated. But Sir Lionel took me in his train to Caius College, where we found, as usual, a bountiful and inspiring banquet, together with right hospitable and courteous hosts; and where I had scarcely time to whet my craving appetite by a draught of most delectable champagne, and a taste of some delicious cates, 'ere my guiding Sibyl again touched my side and I found myself with marching orders for Trinity. Cry you mercy Sir Lionel, quoth I, 'I had better be eaten to death with rust than scoured to nothing with perpetual mo-

tion;'—but he did only parry this thrust with a sweet and humorous smile, and so I put my lance in rest and we pricked onwards together.

Roger Ascham observeth, that, as a 'bird cannot soar unto heaven with one wing, so neither can a man attain unto excellence with one tongue,' and fillip me with folio ledgers, if with five score of tongues I could advertise you of all the memorable bearings of the feast there prepared. It was served in a most spacious hall, which was quite replete with guests to the number of many hundreds, who did unquestionably seem to entertain much zest in discussing the sweet and cheerful fare set before them. I shall not however attempt to rehearse what solemnities and order in service, what delicate and sumptuous meat, what diversitie of pleasant wines, what plate of gold and silver gilted, were served on this day; but divers, I trow, were the subtilties soothly prepared of everything that might be gotten on sea and on land;—and this is certain, that the dinner had marvellous great praise both of strangers and others.

July 8.

I took my rest this Wednesday, as indeed did many of the male visitors, but the greater part of the softer sex, having no faculty for fatigue, lent their graceful presence again to animate another Sacred Concert at St. Mary's. Mean time the Chancellor, with their Royal Highnesses Prince George and the Duke of Cumberland, the Duke of Wellington, and many others of the noblesse and Universitie authorities, proceeded about the mid of the day to the Pitt Press, where they were received by the Syndics, and a splendid edition of the Holy Scriptures having been prepared for printing, the first three sheets were struck off on vellum by the Chancellor and the other chief personages present. It is intended to be a most rare and chaste impression, so God be with it, and make each word as precious to the minds of the spiritually inclined, as are diamonds and jaspers to the eyes of the covetous worldling!—

The business of the Installation being now fully dismissed, nothing remaineth but merriment and jollity: whereof I shall only have time to lay before you the bill of fare, and you must pardon me, if I do not discuss minutely the seasoning of the dishes—for my wit would be wearied first, and my senses grow scant—or to use a grey-headed pro-

verb, 'the Dun would be in the mire.'[1] There was in the first place this day a well-spiced gala in the grounds of Downing, of similar form and exterior to that recorded of Sidney College. Herein dallied the young and the fair of both sexes, under the supervision of a copious profusion of lynx-eyed matrons and rustling duennas—whilst the less sentimental male elders, who bethought them more of their plate perchance than their Plato, and whose billing and cooing rather savoured of turtle fish than turtle doves, resorted in great numbers to the new court of St. John's College, where in a spacious and stately tent, provided expressly for the occasion, and primly arrayed with garniture of silk and devices of flowers, and waving with flags and bannerets and all other heraldic equipments, all the pomp and circumstance, movements and evolutions, of a British dinner were gallantly atchieved to the considerable satisfaction of all persons present. Peradventure you deem that this ordinance being

> "Royally ended with honour and royaltie,
> Eche kynge at other lysence taken hace,
> And so departed from thens to their place;"

and this for the night?—nay Sir, not so indeed. There was a general congregation of parties again at the Town Hall, in what is now pleasantly called the evening—by the token that it was, as nearly as may be, the commencement of the next morning—at which time a public ball was put into motion by the agency of no vulgar music, such as bid it roll along with considerable velocity, even as fast as the oaks followed Orpheus, until respectable citizens had began to doff their night caps, and even the nocturnal watchmen were awakened by the honest peep of daylight. Peter, my good friend, I feel most facetiously disposed at this moment, so be not angry at my disporting thus unmercifully with his Majesty's good language. I am in general as great an enemy as thou canst be to double dealings, so I tell thee plain.

[1] Perhaps the author of this epistle had in his eye that passage—

> Then gan our Hoste to gape and play
> And sayde; Sirs, what? Dun is in the mire!
>
> CHAUCER'S *Manciple's Prologue.*

Dun is a name for a cart-horse—there is an old game called 'Dun in the mire' alluded to in our early dramatic compositions.

Thursday, July 9.

Now, then, cometh the mention of the last and brightest flower in the garland of gaieties—the lily, whose aromatic scent should be as unfading, as the hue of the evergreens wherewith it is surrounded—the pride of the wreath, wherewith the brows of this Universitie shall be decked, as long as the memory of these pleasant doings endureth. You should see the Neville's Court in Trinity College to understand rightly what I shall tell you; but in default thereof you must know that is one of the blithest works of Sir Christopher Wren—earth, lie light upon him!—a quadrangular building supported on pillars, which thus form open cloisters beneath. In the midst is a smooth and velvet lawn. On the one side stretches the Hall; on the other opposite, the College Library; and beyond lie the gardens, where the classic Cam lingers wantonly between its soft enamelled banks, as though every wave were sad and loath to quit the fairy scene, of which itself forms one of the sweetest ornaments. Now mark ye:—There were bands of music in the courts—tents on the lawns—tables groaning with refection in the cloisters—the pillars festooned with flowers—the battlements crowned with flags—the numbers of banqueters were right merry—the cheer was admirable—the wines superb cozy and comfortable—the whole a most covetable proceeding, rather suited to a tale of Boccacio or a lay of Chaucer, than the crazy conceit of my uninspired pen. As usual we had scarce done breakfast (breakfast you will mind at five of the afternoon!) ere the summons came, that the invited should follow in the Chancellor's train to King's College, in order to diversify the scene by a dinner, which, if possible, had like to have outrivalled the magnificence of all that preceded the same. Yet my inclinations yearning for the more fanciful entertainment I had left behind me, I made my escape from hence as soon as convenient, and my return thereto. There I found night perverted into day by the brilliancy of the illuminated buildings and bowers. The tents were crowded with dancers—the gardens ringing with the melody of instruments—the cloisters echoing to the clatter of ice-pails and tea-cups—Oh it was a most bewitching and intoxicating beverage to quaff from the cup of racy delights thus offered to the five senses!—and very worthy

too was the consummation of the whole; for at the solemn hour of twelve a rocket whizzeth into mid-air from the extremity of the gardens; thereupon away rolleth a blaze of sparkling light, followed by bangings and shootings and burnings of all shapes and sounds, together with fiery scrolls and gaseous mottoes, and (mercy on the word I am about to deliver!) 'pyrotechnical' marvels of the first fire. In the midst hereof is heard the splashing of oars, and anon glanced up the stream a line of sylph-like boats, each impelled by eight fair striplings, who plied their labours amid a shower of alternating light, that now made them gleam like the ruddy Spirits of Eblis, now reflected them in pale green like the ghastly crews of Charon.

And here droppeth the curtain at the very proper instant upon the spectacle—Harlequin throweth aside his wand—Columbine walketh demurely to bed—and your humble servant Pantaloon taketh off his wig, and washeth away his wrinkles, and with a most juvenile and courtly bow entreateth you to recognise him, as your very faithful and sincere friend,

HENRY GONVILLE.

SOURCES OF HISTORY. I.

The attempt to write a History of the University has been made at different times with various degrees of failure; a result which may rather be laid to the arduousness and extent of the subject, than to incompetency on the part of those who have undertaken the task. For let us reflect upon the nature and position of the University, that it is an incorporated assemblage of corporate bodies, with powers, privileges and property belonging to the whole and to the parts separately, in different kinds and proportions: that it holds a high station in national interest by the exercise of functions highly important, and a connexion with publick affairs, indirect through its members—but direct by its own open conduct. It is further to be remembered, that these considerations apply not to the present time only, but to a duration of centuries: through a long series of years has the professed Historian to account for the origin and trace the changing aspect of all these numerous independent and yet connected subjects,

series longissima rerum
Per tot ducta viros antiquæ ab origine gentis.

This view of the case will be confirmed by looking at the efforts made by these authors, and conducted up to different degrees of advancement, by hearing their own views of the undertaking they had in hand, and by casting our eyes over the field from which they had to gather their materials. So copious, accumulated and complicated have these been, as to call for the most strenuous exertion of the collecting and discriminating power. An Essay on the Sources of Academical History would be no inappropriate step to the History itself; nor need matter for one be fresh dug from the mine. In the Anecdotes of British Topography, (London, 1768.) we find it done to our hand: but subsequent observation and research may warrant some addition.

There are parts of the field untrodden and unploughed, such as manuscript collections public and private. Other soil has been more or less disturbed, such as printed books of various kinds—historical—biographical—antiquarian—and volumes of general literature. In this work of distribution, the example of the English Historical Library, by Bp. Nicholson, might be well followed: and specimens will be given of two or three heads of his arrangement.

The *private collections* will be found very comprehensive, for variety both of character and of material: and as to the extent, we shall see in a few cases monuments of perseverance so surprising as could have been sustained only by the most intense zeal. Simple measurement of surface covered would bear out this assertion: but their own prefatory statements often supply the desired detail of description. Not unfrequently too, probably in the wisdom of experience, they open with some admonitory address to the Historian; as for instance *MS. CVI. in C.C.C.* Library:—

> Who due wilbe a register
> Shuld holde his penne in truthe entyere;
> Ensearch he ought recordys of olde,
> The doute to trye, the right to holde;
> The lawes to knowe, he must contende,
> Olde customes eke he should expende;
> No paynes to wryte he may refuse,
> His office ellys he doth abuse.

The Manuscript sources may be considered in four divisions—the Documents belonging to the University,—The Books of the several Colleges,—Histories or formal accounts of the University or of Colleges,—Miscellaneous collections of different dates by private hands. Of these several divisions the instances will be enumerated and described: and thence it will appear at once how estimable was the exertion towards attaining an object, which all would agree in considering most desirable; and at the same time the magnitude of the exertion will be rightly appreciated. The obligation to the authors of these exertions cannot be better expressed than by the language of a Letter of thanks, from the pen of Barrow, that passed between the University and one of her worthies, Robert Hare:—

"Your volumes, most accomplished Hare, now re-written and presented a second time to the University under a different form and on a new plan, we took up on the 6th of May in a crowded Senate, with what joy and enthusiasm we ourselves can best understand; you however will easily imagine it, since you will not suppose we can be ignorant of the great advantages which the circumstance confers, or ungrateful for so signal a mark of favour. In truth, when we first beheld and perused them, our first and strongest impression was to deliberate upon a mode of expressing our gratitude, as it was impossible at the moment that we could be equal to the task. For we ought not, as members of the University, nor indeed is it possible we should be, of such a disposition as to receive benefits readily from others, though unwilling to repay them by reciprocal acts of kindness. We have been reduced to this, partly by your long tried affection, which does not permit of your being our benefactor merely in a single instance, and partly by the vast extent of the work itself, at the completion of which we are not so much rejoiced on our own account, as astonished that it could have been brought to a completion. For not to speak of the expence (which must necessarily have been very great in this instance) what application, what labour, what intense study it must have required, first to trace out and rescue from oblivion events so numerous, so various, so buried in obscurity; and then to arrange them when discovered and commit them to writing, and that too not by the hireling aid of scribes, but by one's own unassisted industry! What vast powers of mind too, what remarkable skill must have been requisite to include within the narrow limits of a few volumes events so widely separated by intervals both of time and place, and to connect and link them one with another, though so discordant in their nature, by a suitable method and arrangement; so as to enable us merely by a slight exertion of the intellect to combine in our ideas past events with present, though subject-matter so distinct, and so extensive for such a confined space! The advantages of so important a work we can better appreciate in the enjoyment of them, than express by praise; for from it both the Colleges singly, and the University generally, derive the benefit of being fully acquainted both with their own rights and privileges and those of the townsmen, and

at the same time is enabled more freely to profit by the liberality of our princes, and to repel with greater facility the aggressions of our malignant foes. This gift, to you productive of such labour, to us of such benefit, shall we not receive with open arms, and acknowledge with grateful hearts? In truth we do, and will ever continue to do so; and we earnestly intreat you to bear in mind that our affection and regard for you are proportional to the zeal which you have displayed in enriching our society, and that nothing can be more acceptable to the University than your kindness, or more prized by her than yourself. Farewell, and prosper in your present excellence and regard for the republic of letters."

ακοη.

Verses written in pencil upon the fly-leaf of a copy of Waller's Poems. Lond. 1664. in Caius College Library.

Waller came last, but was the first whose art
Just weight and measure did to verse impart;
That of a well-placed word could teach the force,
And shew'd for Poetry a nobler course.
His happy genius did our tongues refine
And easy words with pleasing number join;
His verses to good method did apply
And changed harsh discord to sweet melody.
All owned his laws, which long by practice tried,
To present authors now may be a guide.
Tread boldly in his steps, regard his view,
And be like him in your expression true.

Sir Wm. Soame in his MS. of Boileau's Art of Poetry. Page 9th.

'If,' says Dr. Johnson in his life of Milton, 'we produced any thing worthy of notice before the elegies of Milton, it was perhaps Alabaster's Roxana.'

Dum novus antiquum Janus decorticat annum,
Dumque repercussa tecta salute fremunt;
Casta Palatini conjux effudit in orbem,
Progeniem, qualem voverit ipse pater.
Urbane tecum lusit natura, Jacobe,
Sunt aliis nati pignora, strena tibi:
Ipse dies et nox puero pro interprete cessit,
Atque uno geminum nomine dixit, Ave!

Dr. Alabaster.

While Janus shuffles off the old year's coil,
And with fresh strength renews his annual toil;
While to the salutation's joyful sound
The hospitable halls are echoing round;
To noble Palatine a son was giv'n,
Such as his fondest prayers could ask from Heav'n.
That thou by Nature's fav'ring care art blest,
We see, O James, by this her gentle jest:
To other parents, sons must pledges be,
Which she has made her New-year's gift to thee.
E'en day and night their sov'reignty curtail
Before the boy, and join to bid him hail.

P.

Bella inter geminos plusquam civilia fratres
Traxerat ambiguus religionis apex.
Ille reformandæ fidei pro partibus instat,
Iste reformandam denegat esse fidem.
Propositis causæ rationibus alter utrinque,
Concurrere pares, et cecidere pares.
Quod fuit in votis, fratrem capit alter utrumque;
Quod fuit in fatis, prodit uterque fidem.
Captivi gemini sine captivante fuerunt,
Et victor victi transfuga castra petit.
Quod genus hoc pugnæ est, ubi victus gaudet uterque,
Et tamen alteruter se superesse dolet!

Dr. Alabaster.

Between two brothers sprung up civil wars:
Religion's dubious question was the cause.
This stood the champion of the Reformation,
That was as fierce against all innovation.
With arguments of force accoutred well,
Alike they dared the fight, alike they fell.
Each gains his wish, his foe in triumph takes:
Each to fate yields, and his own Creed forsakes.
Captives without a Captor see: and, lo!
The vanquisher deserts, and joins his vanquish'd foe.
Strange conflict this! where each endures defeat,
And each rejoices in his own ill-fate.
Yet each as Conqueror quits the battle-plain
And views his triumph with regret and pain.

P.

History may be considered as a language, with an alphabet and vocabulary peculiar to it. The Epigram is one of its characters, with sharp outline and strong form. Amongst other points of resemblance, we find, that as words and expressions continue in use, after their origin is forgotten, so these effusions of wit are handed down—but the original as to author and circumstance is often involved in uncertainty. These remarks are exemplified in the following story. When George I. had presented his library to Cambridge, some Oxonian satirist seized the opportunity to make a thrust at the sister University, and wrote thus:

King George observing with judicious eyes
The state of both his Universities,
To Oxford sent a troop of horse: for why?
That learned body wanted loyalty.
To Cambridge books he sent, as well discerning
How much that loyal body wanted learning.

This sally excited the ire of a Cambridge epigrammatist: Sir W. Browne, the founder of the Medal-prize, wrote this retort:

The King to Oxford sent a troop of horse,
For Tories know no argument but force.
With equal skill to Cambridge books he sent;
For Whigs admit no force but argument.

SOURCES OF HISTORY. II.

COLLEGE HISTORIES.

Illius quidem (Collegii) suadet amor, ut quæcunque de eo apud antiquos scriptores sive editos sive ineditos, in quibus curiose magis quam utiliter versari soleo, dicta sparsim jacent, quasi relliquias quasdam in unum acervum congererem, ne aut charissimum (Collegium) memoria indignum, aut ego illius immemor esse videar.

Old Manuscript.

There are four instances of a complete history of a 'private College,' at least complete as far as they go; for the want of that wide historical research and patient authorship so rarely practised at the present day, has left a void to be filled up. Of these four, one is of Corpus Christi College, first published by Masters in 1753. A corrected and enlarged edition was in 1835 given to the public by Dr. Lamb the present Master. The other three still in MS. are of St. John's Caius and Jesus Colleges.

2. The original of the History of St. John's College, in Baker's own handwriting, is No. 7028 of the Harleian MSS. in the British Museum. A copy of it was granted to the proper desire of the College, and is there most religiously preserved; it is ere long to be given to the world, with an appendix of the since expired generations. On this account, we will say little respecting it, that the suspended curiosity of the reader may suffer no subtraction.

The said History fills 280 leaves, besides an appendix. It opens with several metrical effusions, which are less estimable as evidence of poetic power, than as the expression of affectionate feeling in a member of the College. A long preface by the Author, written with some spirit, acquaints us with the circumstances which led to the undertaking

on his part. The account is interesting as showing how gradual is often the progress to greatness.

The work bears this title—

A
SUCCINCT AND IMPARTIAL ACCOUNT
OF
ST. JOHN'S HOUSE AND ST. JOHN'S COLLEGE
WITH
SOME OCCASIONAL AND INCIDENTAL ACCOUNT
OF THE AFFAIRS OF THE UNIVERSITY
AND OF SUCH PRIVATE COLLEGES AS HELD
COMMUNICATION OR INTERCOURSE
WITH THE OLD HOUSE OR COLLEGE
COLLECTED PRINCIPALLY
FROM ——— ———
BY A MEMBER OF THE COLLEGE.
AN. 1707.

The blank is owing to a piece being cut out, a fate which has befallen the two preceding leaves bearing the conclusion of the Preface:—an effectual manner this of overcoming an objection contained in the obnoxious matter. The work appears to be well written, and the author's remarks are often original and audacious in a College Fellow.

His peculiar circumstances may be easily supposed to have engendered an asperity of feeling, which found a vent in the composition of his writings—a vent the freer for their being confined in manuscript to his own inspection. But distance of time and knowledge of circumstances will render it safe to indulge the world with an inexpurgated edition of this laborious work.

The History terminates in the time of Peter Gunning, twenty-second Master, elected in 1661; but the last six pages have been taken out of

the MS. The following account of the author in a printed paper drawn up by a Member of the College and prefixed to the books given by him to the Library may serve instead of a Monument—

BIBLIOTH. COLL. DIV. JOHAN. CANT.
EX DONO
VIRI REVERENDI THOMÆ BAKER. S.T.B.
QUI OLIM FUERAT HUJUS COLLEGII SOCIUS
POSTEA VERO EX SENATUS-CONSULTO EJECTUS
IN HIS ÆDIBUS HOSPES CONSENUIT
VITÆ INTEGRITATE ET FAMA
QUAM EX ANTIQUITATIS STUDIO CONSECUTUS ERAT
CELEBERRIMUS.

He always signed himself 'socius ejectus.'—The life of such an antiquarian was a work worthy of such a character as Masters, and well will it reward the trouble of the reader.

3. ORIGINES JESUANÆ
SIVE
HISTORIA COLLEGII JESU
ADORNATA
STUDIO JOHANNIS SHERMAN
COLLEGII PRÆSIDENTIS
COLL. REGIN. ALUMNI.

The remark of an editor in a note upon the mention of this work will easily gain general assent—"May we not indulge the hope that some member of his College will continue and publish this work[1]?"

The Author spends some pains in correcting an error of Fuller's respecting the date of the benefaction of King Malcolm IV. to the Nuns of Cambridge. Fuller's History of Cambridge University was published in 1655; Sherman's was written perhaps about ten years after. The plan thereof is similar to that of Masters' History of Corpus Chr. Coll. and Baker's of St. John's. The first chapter contains an account of the original foundation of St. Radegund's Nunnery or Priory: the

[1] Masters' Hist. of C.C.C. p. 34. ed. 1835.

second describes the foundation of the College on the dissolution of the Nunnery. Then follow lists of the Masters Fellows and Members of renown, partially continued to the present time by other hands. Of the three Histories of Colleges, Baker's of St. John's in MS. seems to be by far the best executed: J. Sherman's MS. History of Jes. Coll. is less complete, and inferior in talent to Masters' History of C.C.C. But that Sherman's History is carefully compiled from original documents there seems no legitimate reason to doubt. The Editors of the new edition of Dugdale's Monasticon inform us that "various Charters, Rentals, and other Muniments formerly belonging to the Benedictine Nunnery of St. Radegund are now preserved in the Archives of Jesus College, whence Sherman compiled his RELIQUIÆ S. RADEGUNDIS SIVE FRAGMENTA QUÆDAM HISTORIÆ PRIORATUS prefixed to his Latin History of that Society." And this fact alone would make it highly valuable to some future historian of the College, if not sufficient to recommend the publication of it in its present form. Sherman's own words of his first chapter are fully borne out by an examination of his work:—

"Atque ita demum S. Rhadegundis historiolam, in qua tam multa desiderari vel primo intuitu lector intelligat, ut statim agnoscat titulum hujus sectionis non inconsulto a nobis positum fuisse, in quo fragmenta tantum Prioratus exhiberi insinuavimus. Verum panca licet hæc sint istiusmodi, tamen sunt quæ ex solutis chartis mucore confectis, ex pergamenæ segmentis putidæ visum etiam et tactum effugientibus, ex instrumentis veternosis blattas inter et tineas consumptis, non nisi improbo labore eruimus."

4. But there is a fourth College History, perhaps less known than any of the others: here is the title—

ANNALES COLLEGII DE GONEVILLE
ET CAIUS A COLLEGIO CONDITO LIBRI DUO
PER JOANNEM CAIUM UNUM FUNDATORUM
ET CUSTODEM EIUSDEM
ANO DNI
1563.

Annales Collegii nostri de Goneville et Caius scripturi superiorum atque etiam præsentium temporum a primis conditoribus ad extremum usque vite nostre terminum (quantum memo-

ria, monumentis, et rerum usu constare potest) in beneficorum memoriam, et maleficorum exemplum evitandum; dividemus opusculum in duos libros; primo, quæ prima et secunda fundatione gesta sunt, referemus: secundo, quæ tertia. Ordiemur a prima.

DE PRIMA FUNDATIONE ANNO DOMINI 1347.

This volume is a small Fol. MS. on vellum, neatly and clearly written: its habitation is a chest of imposing exterior in the Treasury of the College. It is as a Diary to an individual: it contains entries of events for each year in turn, throughout in Latin; and at the periods to which they belong are inserted Papal Bulls, Charters, Royal Letters, Indentures, and other documents connected with the Property: the date of the latest entry is 1603.

There is another copy that passes under the keeping of the Masters. This is a large Paper Folio, showing the same title declaration and text, but with evidence of being a later copy. Abbreviations are much less used, and a few corrections and remarks are to be found in a different hand. A note at the commencement of an index the frequent though serious deficit in such volumes, states that the record was kept by J. Caius to his death; by his successor Dr. Legge as far as the year 1603; from that date to 1648 by Mr. William Moore, as he writes for himself, 'with the highest industry he could command, and with fidelity inviolate; for he did not rashly rely upon the vague reports of others, but drew upon authentic documents or upon his own knowledge for the information he gave to posterity: and as he has resided here from the year 1606 to 1647, and has been engaged about thirty years in managing the affairs of the College, he would not be one to keep secret what it was of greatest importance to posterity to have put in writing. Nor would he have any omission of respect to the blessed memory of so many elevated spirits, whose bountiful charity furnished such ample subsidies to our exertions, not with the view of our living to ourselves, but that we should benefit those who were to come after us. As a mark of his own gratitude and sense of obligation, he undertakes a work liable to hindrance and interruption, yet confident, with the direction of God, of success.'

The last addition seems to have been the consequence in part of a mandate[2] in 1635, which reflects upon the neglect since 1603 in performance of the Registrar's duty towards this Book, and enjoins attention to it in future. An Order was made by the Master and Fellows 'to complete the College Annales where they are defective' and Mr. Moore was associated with Drs. Bagge and Batchcroft in the task. This was in 1655. There are however yet many leaves unoccupied.

In the text of these two copies a few differences occur: one instance is worth mention as a lesson to transcribers of the manner in which History is affected by an error: at p. 19 of the latter is this notice,

> Una nobiscum per juventutem hujus Collegii Pensionarius erat Thomas Gresham, nobilis ille et *doctissimus* mercator &c.—

upon the last of which epithets [3]one of his Biographers founded a positive conjecture that Gresham had resided some time after his degree in College. This excellent theory is overturned by the discovery that in the earlier copy the word is *ditissimus*. Specimens of the contents of this History are to appear hereafter.

In addition to these Histories regularly formed, there are instances of Historiettes, testifying the wish but the lack of labour. Such is the Historiola C.C.C. by Jos. Josselin, a noted Antiquary according to Baker: and the 'Tabula Sidneiana ex adversariis Jo. Sherman concinnata.'

a

[2] Annales p. 330

[3] Ward. Lives of Gresham Prof. p. 6. Fol.

A DREAM OF THE POETS.

SPENSER, MILTON, COWLEY, JONSON, CRASHAW AND GRAY[1].

I.

No sound,—save village-hind returning late,
Shaking, with harsh rebound, the garden-gate.
Delicious hour of calm! the breeze
Scarce fans the loose leaves of the rose;
And the long shadows of the trees
Upon the untrodden paths repose.

I come, celestial Spirit of pure Thought,
To hang upon thy sacred lips that taught
The mystic lore of Plato, and the strain
Still breathing glory o'er the Trojan Plain:
Mistress of him[2], who, on thy hallow'd hill,
High above all the stormy clouds of ill,
Held converse with thee, till the purple Light
Shook her resplendent tresses on the night;
And he returned to Earth with solemn pace,
Thy heavenly lustre glowing on his face.

Hear me, Enchantress! from thy treasures old,
Piled in thine emerald urns and fanes of gold,
Bring out thy costly gems to deck the shrine
Of the immortal brotherhood divine;

[1] These poets, it will be recollected, were all members of this University.
[2] Milton.

Suspend around thy votive wreaths of bloom,
And be th' undying Flora of the tomb.

II.

What pleasant thoughts we owe to thee,
Angel of life, Sweet Memory!
Thou when our sky is overcast,
Canst gild the present with the past;
And pour the freshening dew of rest
Over the weeping mother's breast;
And bring the wanderer from the sea
Back to the pining widow's knee;
Or wake a voice beside our bed;
Or fold an arm beneath our head.
Thus, blest companion, when forlorn
Our Tree of Hope is rent and torn,
And no soft gleam of sun is given,
To light the saddening gloom of heaven,
Thy rays a cheerful warmth impart,
And open heaven in each heart.

III.

Come, dearest Spenser, on whose eye
Shone loveliest dreams of Fäery;
O'er many a Grecian stream doth float
The golden shadow of thy boat,
That bore thee on the sea of time
Into the mild Ionian clime.
Priest of Cythera's marble fane,
Sweetest of Poets come again;
The Graces tuneful lips rehearse,
The Lady's[3] beauty through thy verse;

[3] The Fairy Queen.

Her tender bloom of meekness shines,
Milder than dew upon the vines;
Softer than April moonlight falls
Over Etrurias myrtle walls.
Still thine enchanted Garden glows
With the fresh lustre of the rose;
Time withers not the verdant tree,
Watered by Spenser's melody;
And rain-bow hues of Fancy shed
Bloom and fragrance on its head[4].

IV.

The flowing brooks, the hum of bees,
The heavy glistening boughs of trees,
Drooping along the sunny grass,
Flora's emerald looking-glass;
The drowsy sounds of summer noon,
The nightingale in dim festoon,
The changing hues of Cupid's wing,
The motion of a silken swing,—
Such pleasant things we find in thee
Poet of love and chivalry.

V.

Oft on thine untroubled breast
The Muse of Beauty loved to rest:
On thee the infant Milton hung[5],
To thee the joyous Cowley clung;
And Nature's meek disciple, he
Who kept the green fields company[6],

[4] Aristotle notices the ancient belief that the Tree on which a rainbow rested always broke into blossom.

[5] All these poets derived their earliest inspiration from Spenser.

[6] Thomson.

And far from strife of busy men,
With the small song-lark, or the wren,
Soared, in singing robes, on high,
Into the heaven of Poesy.
And he, from sorrow early freed[7],
Who loved upon his oaten reed
To sing of glimmering field, or lawn,
Or sylvan path with moonlight pale,
Or evening's "gradual dusky veil"
Over the fading hamlet drawn!

VI.

Far off thy radiant coming shines[8],
O Bard of Paradise! around
Darting the living splendor of thy lines;
And silvery sweet thy lute's enchanted sound
Falls on the listening ear—but rather now
Our memory gazes on thy solemn brow,
When harps from Eden's cedarn aisles were heard;
And ever, like a sweet and gorgeous bird,
In the dark foliage bursting into song,
Thought after thought of beauty, a fair throng,
Within the poets cloudless soul awoke;
And each creation of his Fancy spoke
Peace to his troubled Spirit, while he soar'd;
On the dark hour of his decay was pour'd
Th' Arabian heaven, with all its dreams divine,
And all the hallow'd pomp of Palestine!
The Muse walked with him, her impurpled wing
Dropping with colours from the Indian spring;
And o'er his slumbers floated, in a crowd,
Prophets, Apostles, Martyrs, like a cloud
Kindling before the sunrise into gold.

[7] Collins. [8] Milton.

VII.

And now a gentler vision dawns;—behold!
Upon a lucid lake, we see
Castle, and tower, and ivied tree;
Softly the breath of summer air
Ruffles that watery bosom fair;
A rustling of the leaves we hear,
Nor castle, tower, nor tree, appear.
So, Cowley, o'er thy fancy play
Shadows lovelier than the day:—
Trees of richer bloom and dyes,
Flowers nurst by warmer skies—
Upon our eye begins to dawn
An Attic scene;—from verdant lawn
The antique pageantry winds out,
With merry pastoral pipe and shout;
The sunny landscape glows with light,
The gladdening heart beats high;—but see,
Like mist the radiant phantoms flee,
And we are left with clouds and night[9].

VIII.

But, sometimes, 'mid the noisy crowd,
Enfolded in ambrosial cloud,
The Muse unto her child appear'd
Breathing upon his eyes the bloom
Of heavenly dreams, and, like perfume
From orange bower, her whisper stole,
Distilling fragrance on the soul.
Her voice his drooping spirit cheer'd.

[9] Alluding to the fantastic taste of this amiable and ingenious poet.

IX.

Poet and Saint[10]! thy sky was dark,
And sad thy lonely vigil here;
But thy meek Spirit, like the lark,
Still showered Music on the ear,
From its own Heaven ever clear:
No pining mourner thou! thy strain
Could breathe a slumber upon pain,
Singing thy tears asleep; not long
To stray by Siloa's brook was thine;
Yet Time hath never dealt thee wrong,
Nor brush'd the sweet bloom from thy line:—
Thou hast a home in every song,
In every Christian heart a shrine?

X.

Would thou wast living at this hour,
Immortal Jonson[11]! with thy whip of steel
Scourging the blood out of the dissolute age,
Until the fainting Sybarite might reel
In the rich twilight of his scented bower,
Beneath the fury of thy noble rage.
Our sternest painter and our best!—not thine
To woo the Muse beneath a Cynthia's eye,
Or flatter vice, or daub iniquity:
Trampling beneath the thunder of thy line
Sin's crested pride, as with a foot divine.
But who can blast the Titan-Power of Crime?
Rise once again, thou poet of all time;
Pour thy fierce anger through the trumpet's lips,
Lighting the moral blackness of eclipse

[10] Crashaw. [11] Ben Jonson.

Before the blaze of thy Promethean flame:—
The sword of Satire wakens at thy name!

XI.

Lord of the Cittern[12], hail! amidst the throng.—
On the majestic river of thy song
The Lyric Muses walk'd,—river that flow'd
By no fierce wind or blackening tempest driven,
But shining calmly to the purple heaven,
With beauteous forms and boughs of verdurous trees
Sleeping upon its bosom; as the woodman sees
The leaves reflected on the sunny lawn,
E'er the soft pinion of the morning breeze
Startles the dewy slumber of the fawn!

XII.

Oft creeps the balmy breath of summer flowers
Upon the pilgrim of the Southern Sea,
Wafted from green and sunny isle, what time,
Musing upon the wave, the village chime
Falls with mysterious Music on his ear;
The wood-doves coo from their aërial towers;
And down his cottage garden-path appear
His little children, chasing bird or bee;
The robin whistles in his apple tree;
The sunset glimmers on the twinkling pane—
The fields look verdant with the summer rain—
Not sweeter to his heart that dream, than this
—— to me!

Robert Aris Willmott,
Trinity College.

[12] Gray.

MEMORIAL OF GONVILLE AND CAIUS COLLEGE.

When we consider that, at the period to which most of the Colleges owe their foundation, all the learning of the day, as well general as professional, was centered in the clergy, it will not appear strange that in so few of them has the admission of laymen been contemplated by the Founders. The present instance however forms a remarkable exception to this rule. For although the original Founder Edmund Gonville was himself an ecclesiastic, he allowed the Master and three Fellows of [1]Gonville Hall, founded in [2]1349, to be laymen. This foundation was enriched at various times by later benefactors, but in 1557 the College was still more liberally endowed and enlarged by John [3]Caius Doctor in Physic. His object in this application of his fortune seems to have been especially the furtherance and encouragement of Medical science; and we expect by a reference to the works and lives of the various

[1] The ancient uncertainty of orthography is well exemplified in this name:—Gonville, Gonevile, Goniville, Gonnevil, Gonvile, Gunwell, Gunvill are found: good proof of the fallaciousness of pronunciation as a guide to orthography.

[2] "Die Jovis in septimana Pentecostes, ano. Dni. 1348, et regni Regis Edvardi (3^{tii}) 23°, in honorem Annunciationis beatæ Mariæ Virginis." Annales p. 1. The King's letters patent had been granted the year preceding: their date, Jan. 28, Westminster.

The original site in 'Lurteburgh or Lurghburne Lane' was given up to Bennet College in exchange for the present Gonville Court under Bp. Bateman's direction, 1353.

[3] "In honorem Dei et utilitatem patriæ." Annales. This was the third foundation; Bp. Bateman's alteration being reckoned the second.

In discussing the purpose of Dr. Caius, it was ascertained that in consequence of the body possessing only a *royal licence* to hold certain lands, and not an *incorporation*, they were in danger even of losing all they possessed, much less were capable of receiving more: so they set themselves 'huic malo succurrere,' and obtained from Philip and Mary 'principibus optimis et pietate plenis,' a charter of *foundation* and *incorporation*, called also of *confirmation*, as establishing their former claims in property and title. Henceforward it assumed the dignity of a College, dropping the inferior title 'Aula Gonevilli.'

physicians, who have been members of this learned society, to show most decisively that the intentions and expectations of its founder have been fully realised.

Dr. Caius was himself at once one of the most eminent physicians and learned scholars of his day, as his written works and the general estimation of his contemporaries most clearly testify. It cannot therefore be improper to commence the account of the medical worthies of this College by a slight sketch of its principal Founder and Benefactor, himself amongst the most famous of them. For this purpose we have availed ourselves of the simple yet beautiful description, in which his virtues and generosity are commemorated by the members of his College on his natal and mortuary days.

"The great and generous person, whom we this day commemorate, John Caius, Doctor in Physic, Fellow and Master of this College, and President of the College of Physicians at London, obtained of King Philip and Queen Mary, in the year 1557, a charter of foundation as well as confirmation by which he was made a Founder; and gave the manors of Croxley at Rickmansworth in Hertfordshire, and of Runcton and Burnham in Norfolk, for the increase of the stipend of the Master, and for the stipends of three Fellows and twenty Scholars[4]. He also gave us the statutes for the government of the College, and built the two wings of the Court, called by his own name, at his own charges. He likewise furnished our Library with many Books of great value, both Manuscript and printed"—

The 'Printed Books' consist chiefly of early editions of Greek and Latin authors printed at Venice Paris and Basle. There is also a presentation copy to Dr. Caius of the Historia Animalium by Gesner: it is in four volumes folio—Tiguri apud Christoph. Froschoverum. Anno MDLVIII.—Below this, in Gesner's handwriting probably, we have

'C.L.V.D. Johanni Caio Anglo medico et philosopho illustri Londini, Conradus Gesner d d.'

This volume contains the History of shell fish. In another volume

[4] It is somewhat curious that in a catalogue of the disqualifications for holding his Scholarships, 'Wallicus' stands at the end; some might refer for explanation to Shakespeare's story.

on Fish we find after the printer's date (Tiguri excudebat Christoph. Froschoverus MDLX)—'C.L.V.D. Doctour Jo. Caio philosopho et medico præstantissimo Londini in Angliâ Con. Gesner d d.'—The two other volumes on Beasts and Birds contain some large figures in wood engraving, which are very curious and some of them good representations. Figures of monsters also are admitted, such as the unicorn. On two or three of the title pages there is an engraved medallion portrait of the author with this inscription on the Border—'Conradus Gesner ætatis suæ XXXIX.'

Among the MSS. is an Hebrew Bible commencing at the thirty-third chapter of Joshua: it is a small octavo on vellum: at the beginning in his own hand we have a few remarks upon the canon (it is worth notice) derogatory to the Apocrypha. His signature here and in the presentation inscription will be given among the specimens of autograph. This is one of the few Hebrew MSS. of the Scriptures in the University, and the best. There are besides several Greek MSS. on medical subjects, beautifully written upon vellum paper: and it is curious to observe how the ornament for capitals is contrived in the case of Greek Letter.

Of Dr. Caius's own works the College Library possesses the following.

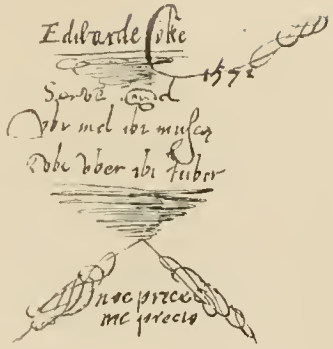
De [5]Antiquitate Academiæ Cantabrigiensis.
Historia Cantabrigiæ.
De pronunciatione Græcâ et Latinâ.
} Small Quarto, London 1574.

This contains on the Title page Archbishop Parker's autograph. There are corrections of typographical errors throughout in the same hand writing, and on the last page in the same hand there is the following curious note—Anno Dom. 871. combusta est Universitas Cantabrigiæ quæ fuit ædificata anno e mundi creatione quater millesimo octingesimo quintodecimo a Cantabro duce, et frequentata a philosophis ante Christi incarnationem per annos tricentos nonaginta quatuor. Hæc ex Breviario Thome Rudburne.—This note may be traced to a MS. (240) in the College collection, which contains a history of the foundation and privileges of the University.

[5] In a valuation of his property taken after his death, which is preserved in the College Treasury, we find "In parchment, booke De Antiquitate Cantab. Academie. 1s."

Autographs of Founders. &c.

Cromwell



Tho: Bacon

Fr. Bl. ⊕

Tho: Bacon Coll: Jo: Socius ejectus

from a facsimile in Vol. I Criminal Trial, by Jardine, attesting an examination of Guy Fawkes.

Donum
Doctiss: Authoris

Joānes Caius
collegio Gonevillī
& Caij
suo dedit, a° 1557.

The Book not sold, only a few copies printed, & disposed of amongst the Author's Friends, & as such will become a Rarity -

Caius Junius adhuc, & Hebraica lingua studiosus, cantabrigiæ scripsit.

Gual: Multmañ
ex dono
ipsius Authoris
Epistle Nonas
Decembr.
1568

Matthæus Cantuar: 1574° decembr. 9.

Methodus Medendi.
Ephemeris Britanica. } 1556.
Emendatio Galeni

The volume was complimentarily or with more probability carelessly lettered at the back 'Britanni opera.'

De canibus.
Historia Animalium rariorum.
De libris propriis.
Methodus medendi. } 1570.
Ephemeris Britannica.
Emendatio Galeni.

In the University Library, amongst the MSS., is a copy of 'Galeni libri aliquot.' Basil. 1554. with numerous marginal annotations in Caius' hand. The account continues,

—"And gave his lands and tenements in Caxton in Cambridgeshire for the charge of a common [6]fire, the Porters stipend and other uses; and lastly, for the enlarging and improving the site of the College, he purchased four tenements of the Master and Fellows of Trinity College called Ansels, Houghtons and Talbots and Smith's, over against St. Michaels Church yard, whereon

[6] Dr. Busby, in 1565, left a small sum to provide a fire in the Hall, for certain times "cum penetrabile frigus adurat," which till then had been obtained only at private cost; and annexed to the bequest his desire that "juventus nostra aut alii graviores" should at dinner and supper repeat alternately the verses in Latin out of the Psalms which follow:

I will bless the Lord alway;
His praise shall be ever in my mouth:
Magnify the Lord with me,
Let us exalt his name together.
I sought the Lord, and he heard me
And delivered me out of all my troubles;
Who makes his angels spirits,
And his ministers a flame of fire.

and that this Prayer should be afterwards used:

Keep, we beseech thee, O Lord, thy household in continual godliness, that through thy protection, it may be free from all iniquities, and devout in all good practices in thy name, through Jesus Christ our Lord. It is nearly the Collect for the 22d Sunday after Trinity.

Dr. Legges [7]building now stands. This great man, and the greatest of all our Benefactors, was born at Norwich[8], October the 6th in the year 1510. In the year 1529 he was admitted into this College; and in the year 1533 he was elected Fellow, and continued so till the year 1539, when he left College, and went and lived some years abroad, especially at the University of Padua, where he commenced Doctor in Physic. At his return thence he went out *ad eundem* here and founded this College, as before observed, in the year 1557, over which he placed the Master of Gonville Hall, Mr. Thomas [9]Bacon B.D. During his Mastership our Founder complained of the ill state of the College: but this lasted not long, for on January the 1st. 1559. he departed this life; and then Dr. Caius himself was [10]prevailed on by the unanimous request of the Fellows, and the solicitation of the Vice Chancellor and heads of the University, to take into his own hands the Government of his own College. In this situation he lived, and under

[7] Bearing on the west side this inscription:

Hoc Ædificium
Extructum est
Sumptibus
Dni. Legge.
Anno
MDCXIX.

The north side of the Court has the same inscription with Perse in the place of Legge, and 1641 for the date.

[8] The letters patent granting his arms, describe him as "Sonne of Robert Caius in the county of York" (Baker's MSS. xxviii.) and speak most handsomely of him. His name is one of the standing Latinisms of that day. In several places the form Keye is found in speaking of the founder and his College.

[9] "Homo certe gravis mitis et amabilis—sed custos inutilis et negligens." Annales p. 30. But the sequel shews that this was a mild representation.

[10] He demurred about accepting the office when first elected, on account of the engagement and absence arising out of his profession. But his scruples gave way to the general anxiety in the case of a living founder, and affection to his College. He accepted the position with the greatest disinterestedness: for all the time of his office, stipend he would take none, but gave the College the free benefit of his experience knowledge and exertion. And this was no small advantage: for he alone knew "rationem rerum et possessionum, quid, quantum, aut unde haberetur; quo nostri alerentur, intellexit; quid actum aut gestum sit per longa anteacta tempora in memoria habuit."—Annal. p. 56. With physical disorder moral derangement also comes.

him the College flourished for thirteen years and upwards, producing many persons of eminence in their several Professions, especially [11]Physicians, of which Faculty alone there were twenty-seven Doctors of name and figure who had been educated here in his time. After he had thus made himself honoured at home and by his many learned writings procured the highest reputation abroad, finding himself advanced in age and decayed in strength, that he might secure to the College a prudent and provident Governour, he resigned the Mastership to Dr. Legge, a famous Civilian, on the 27th of June 1573. Thus gradually retiring from worldly business and foreseeing he should soon retire from the world itself, he provided for his own monument and prepared the vault in which his Body was laid about two months after. For upon his return to London his distemper increased, and on July 29th it pleased God to release him from it. From London he was brought down hither to be interred in this sacred place, wherein we are now assembled [12]gratefully to commemorate him."

The monument of Dr. Caius was originally upon the ground, at the East end, surrounded with iron rails, over a vaulted crypt wherein the body lay. When the chapel was enlarged to the East, it had to be removed: it was then placed against the North wall, the material and form being preserved as near as possible. At that time too the present roof was formed, 'opere cælato artificiose depicto, auro variisque coloribus eleganter interstinctis.' This was in 1637. It is a large [13]alabaster

[11] These seem to have taken the degree at Foreign Universities according to a then prevailing practice.

[12] The eulogy of Parker upon this Father of his College is in the language of warmest affection and veneration, " Illum, illum, inquam, intelligo doctissimum Caium, cujus pectus in Æsculapii Scholis quis non agnoscet omnis Phœbeæ artis conscium ac veluti *βιβλιοθήκην ἔμψυχον*, qui varia ingenii sui monumenta vel leniter attigerit! quam gratissimum Reginæ Mariæ Apollinem! quem egregium per tot annos Medicinæ apud Patavienses in Italia Prælectorem Publicum! Quantum hujus Academiæ ornamentum! Qualem Cantabrigiensis Antiquitatis Assertorem!

Sceletos Cantabrig. p. 22.

[13] This act of the College is related, Annales p. 141, under the year 1575: the account there given states that all was done according to his own direction. The latter sentence was the motto Dr. Caius had ordered to be placed upon Linacre's tomb after he had obtained the license to remove it in St. Paul's Cathedral. The brief declaration may be traced in his familiarity with classical language to Virgil's 'Fuimus Troes'.

sarcophagus under a canopy in the Italian style 'summi decoris et artificii.' His arms are graven on the stone, and his epitaph inscribed [14]on two panels in the front of the sarcophagus

FUI——CAIUS.

round the base of the canopy runs the motto—

VIVIT POST FUNERA VIRTUS—

and below

Ætatis suæ LXIII. Obt. XXIX Julii A.D. 1573.

His Portrait, which hangs in the Combination Room of the College, represents him with a fine and open forehead a large aquiline nose and a beard which flows down his breast.

Dr. Caius, as is mentioned above, obtained a Charter of Incorporation for the College and ordained [15]statutes for its government. These still continue to form the chief code of laws by which this little republic is regulated, but at the same time the usages of past days and of preceding fellows are also respected in a secondary degree, if they be not in opposition to the statutes of the Collegiate realm. Some of these which relate principally to customs and ceremonies are referred to below.

Dr. Caius directs that all the members of the College are to attend

The expence of this monument is thus stated in the Annales p. 135.

	li.	s.	d.
Imprimis for Alabaster and carriage	10	10	
Item to Theodore and others for carving	33	16	5
Item to Laborers	00	18	1
Item charges extraordinarie	02	00	2

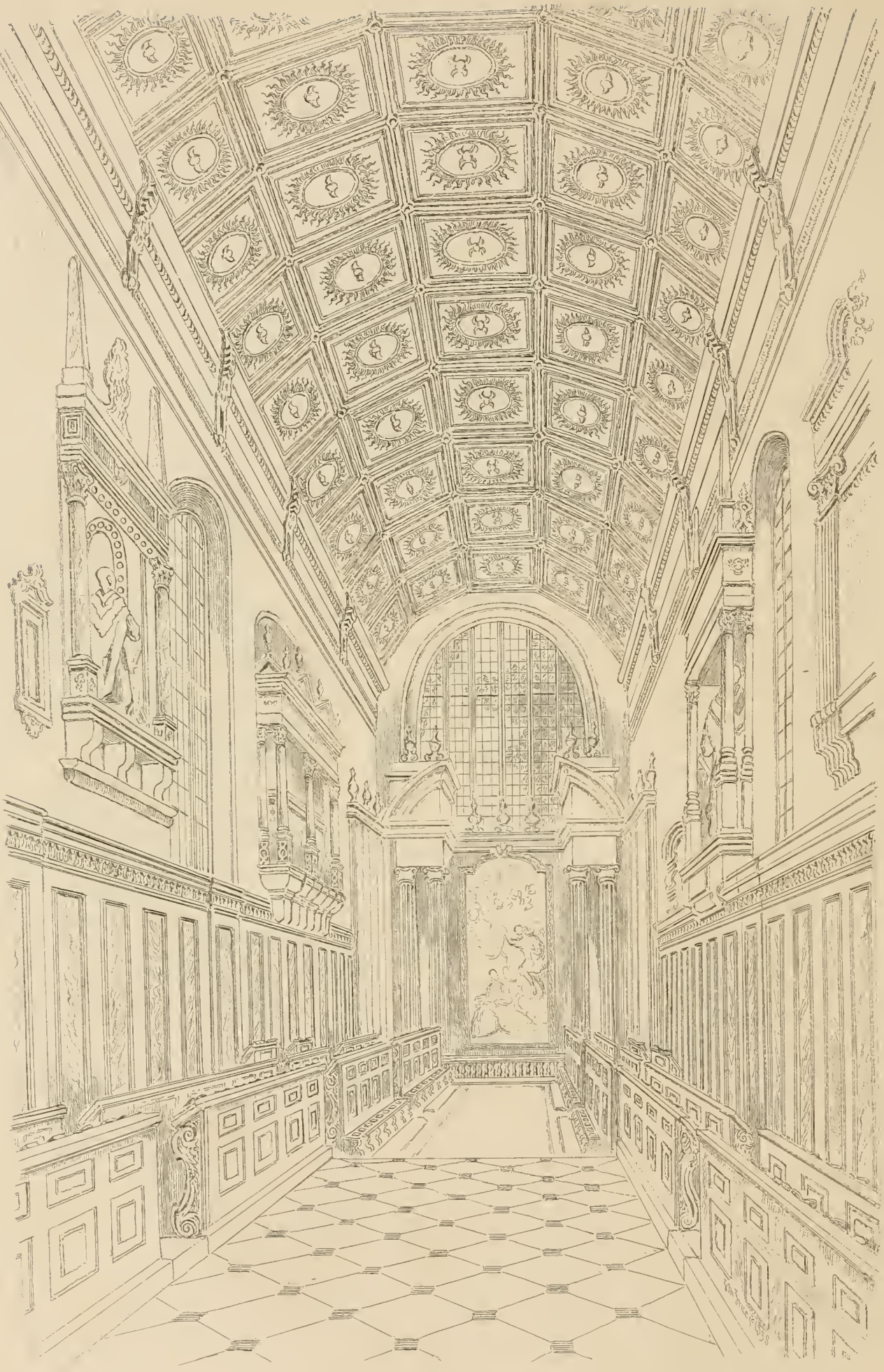
[14] This epitaph of our Founder is cited by Camden (Remains concerning Britain, p. 379) as an eminent example of the laconic, but he is wrong in saying he "hath onely, Fui Caius," he observes further "it is as good as that of that great learned man of his profession Julius Scaliger,

Scaligeri quod Reliquum.

But that which Cardinal Pole appointed for himselfe is better than both, as savouring of Christian antiquity,

Depositum Poli Cardinalis."

[15] Copies of these are in the Treasury, in the keeping of the Master and of the President, in the Public Library, and the British Museum: an imperfect copy is in the College Library. The statutes of the first Founder do not like those of Bishop Bateman form part of the College Code: but they are preserved in the Treasury.



chapel daily, and that those of different degrees are to sit separate in Chapel and Hall, lest too great familiarity should grow up amongst them. A Latin [16]Grace is to be used in the Hall, in which the three founders, (for no others are to have that title, but they are to be called [17]benefactors) are to be mentioned by name. Such care did this Founder take that religious worship should be duly performed—'usque grave judicamus homini sapientiæ studioso non fudisse preces aut non egisse gratias authori omnis Sapientiæ.' On the last day of each Term there is a general Commemoration of the Founders and benefactors of the College and of their benefactions: but the principal benefactors are [18]commemorated on special days. Dr. Caius himself as being the third Founder and principal benefactor has two commemorations, 'die natali et Mortuali.'

On these occasions the Master Fellows and resident Members of the College assemble in the College Chapel about half an hour before the ordinary dinner hour. The Evening Service of the day is then performed as far as the first Lesson for the day, instead of which the 44th Chapter of Ecclesiasticus is read by one of the Scholars. The Dean of the College, or in his absence one of the Fellows, then proceeds to read from the Commemoration book the names of the various Founders and bene-

[16] Benedic Domine nobis et donis tuis quæ ex largitate tua sumus sumpturi, et concede, ut ab iis salubriter enutriti, tibi debitum obsequium præstare valeamus, per Jesum Christum Dominum nostrum;—mensæ cœlestis nos participes facias, Rex æternæ gloriæ.

Agimus tibi gratias, omnipotens Deus, pro omnibus beneficiis tuis, pro Fundatoribus nostris Edmundo Gonville, Gulielmo Bateman, et Johanne Caio, et pro omnibus Benefactoribus nostris, qui vivis et regnas Deus per omnia secula. Deus ecclesiæ suæ concordiam et unitatem concedat, Victoriam Reginam nostram regiamque prosapiam conservet, et pacem regno universo atque omnibus Christianis largiatur.

[17] Or Bifundatores, the prefix probably having the same meaning as in the phrases Bye Fellow, Bye Term.

[18] These commemorations are less frequent in other Colleges, but every one has its Benefactors book and its days for reading it in the Chapel, as part of the *Commemoration* service. This word supplanted the term *Commendation*, which implied *commending* the souls of the Benefactors to God on account of their good works. Some forms of *commendation* are to be found in Bishop Sparrow's Collections. The change of name and form took place at the settlement of the affairs of the Church early in Queen Elizabeth's time.

factors of the College, with some account of their respective benefactions to it. A more detailed account is given of the life and history of the benefactor, whose commemoration is the more especial object of the particular day: such is the Biographical Sketch of Dr. Caius, the Founder of the College, which we have introduced into this memoir. The Service is then concluded by reading the Te Deum and the three last Psalms, and by a short prayer.

On these days there is also a Feast in the Hall of the College, the expences of which are charged upon the fund of that Benefactor who is specially commemorated, and by whose will the Festival has been established. The Master and Fellows are in the habit of inviting their friends, whether Members of the University or not, to partake of these Festivities. On some of these commemoration days a small sum is distributed among the Master and Fellows in residence, under the title of Prestimonium 'or prest money' which is interpreted by Dr. Caius 'ut *præsto* sint et parati in Collegio diebus præscriptis.' Two Solidi are given to each Fellow on the Annunciation, twelve Denarii on another occasion.

In the Treasury there is a small mace of silver, thin and hollow, about two and a half feet in length: it is crowned with four serpents erect and meeting at the head. In the Statute on the Election of the Master it is called 'Caduceus prudentis gubernationis,' and with the 'Liber cognitionis' and 'Pulvinus reverentiæ' is to be carried before the Master in all 'processionibus seu supplicationibus et festis principalibus' within the College; it was probably carried before the Master by one of the Scholars. Dr. Caius enjoins that 'sermo Latinus' be used 'majore ex parte' unless strangers be present, under the penalty of being put out of Commons in case of neglect. He also gives some admirable directions touching the wearing of hats, which much resemble those delivered to Lord Peter and his two brothers Martin and John in their Father's Will: 'Ad postremum constituimus ut commemorati omnes utantur pileis quadratis et cæteris omnibus de quibus prius, quamdiu fuerint in Collegio nostro, non solum intra collegium sed extra; et eis decentibus, hoc est, non detritis, non laceris, non depilibus, non minimis, non maximis, sed capitis magnitudini aptis et accommodis.'

But it is fitting that we should proceed to establish our position, that the Foundation of Dr. Caius has been instrumental in the encouragement of medical science, and that so far at least it has realised the expectations of its wise and munificent Patron.

Among the numerous physicians of 'figure and note' who have from time to time been members of his College, and have in their professional career done honour to the liberality of its great and generous Founder, the name of the illustrious discoverer of the circulation stands justly pre-eminent. William Harvey was born at Folkestone in Kent, in the year 1578, and after passing some years at the Grammar School of Canterbury, [19]matriculated at Caius College, in the year 1593, being then in his sixteenth year. After residing there six years and devoting himself to the general studies of the University, he travelled, as Dr. Caius had himself done, to complete his professional [20]education in the then celebrated University of Padua, where he attended the Lectures on Anatomy delivered by Fabricius ab Aquapendente. This Anatomist had just discovered and was in the habit of demonstrating in his Lectures the valves of the veins, but he had not attained to any correct idea of the use of these parts. It is related by Boyle in his work on 'Final Causes,' that Harvey informed him that he was himself led to the knowledge of their true use by observing that they were all directed towards the heart, so as to offer no obstacle to the course of the blood in that direction, but entirely to prevent its return from the heart. Upon further consideration of the subject, and upon making the necessary experiments for the establishment of his opinions, he ultimately arrived at the great discovery which has immortalised his name. He proceeded to the degree of M.D. in the University of Padua at the age of 24. On his return to England

[19] His admission stands thus in the Matriculation Book: Gul[s]. Harvie filius Thomæ yeoman Cantiani ex oppido ffolkeston, educatus in ludo litterario Cantuariensi, annos natus 16 admissus est Pensionarius minor in Com. Scholar. ult. die Maii 1593, sub tutela Mgri Geo. Estey, Collii Socii, qui pro eo fidejubet. Solvit pro hoc ingressu suo in Collegium *s.* iii. *d.* iiii.

Medicus ille celeberrimus

[20] His Diploma given by the University of Padua is placed at the end of the quarto edition of his works, published by the College of Physicians, London, 1766; to which is prefixed an engraving after the picture by Corn. Jonson, in their Library, made by J. Hall; of which a few impressions only are in existence.

he was elected a Fellow of the Royal College of Physicians, and appointed Physician to St. Bartholomew's Hospital. In the year 1615 he was chosen by the College of Physicians to deliver the Lumleian Lectures on Anatomy before the President and Fellows of the College, and on this occasion he is supposed to have first brought forward his views on the Circulation of the Blood. They were afterwards more publicly announced to the scientific world in a quarto volume printed at Frankfort in 1618. His experiments and observations on generation and on the developement of the ovum, were only inferior to his great and crowning discovery of the Circulation.

A few years before his death he was elected President of the College of Physicians, but from his age and infirmities he was induced to decline this important and honourable office. However his interest in the proceedings of the body, of which he formed so distinguished an ornament, was manifested by his constant attendance on their meetings and by the liberal bequests he made to them at his death. This event which was delayed beyond the limit to which the strength of man commonly attains occurred in his eightieth year. His mortal remains were interred in the family vault beneath the chapel at Hempstead in Essex, and a [21]monument was erected to his memory lest his name should pass unhonoured and unrecorded from the annals of his country. But in this, as in a thousand instances, the plans and intentions of man are frustrated and reversed; for the monument, which was destined to perpetuate the memory of Harvey, is now only noticed for his sake, and but for the sanction of his name would long ago have crumbled into dust.

It would have been a strange contradiction in the history of the human mind, if a discovery like Harvey's, which opposed and overthrew all those established doctrines upon which the opinions and practice of physicians were founded, and which to them were sanctioned by the wisdom and experience of ages, had met with a ready and unhesitating reception:—and accordingly in tracing its progress we find that its correctness was at first disputed, and its importance undervalued. But

[21] The Monument is of marble, handsomely worked, and bears a bust of him. In a vault beneath, amongst many coffins is shown one that contains the remains of the great Philosopher: the inscription is as follows—

when at length the former could be no longer questioned and the latter no more disparaged, attempts were not wanting to dispute the originality of his views and

—— detrahere ——
Hærentem capiti multa cum laude coronam.

But if the envious rivalry of his cotemporaries denied to the illustrious discoverer of the circulation that merit to which he was so rightfully entitled, posterity at least has done justice to his claims, and in recognising the importance and originality of his discovery has connected the name of Harvey with those of Bacon and Newton and with whatever other name is illustrious in the annals of the science to which it belongs.

GUILIELMUS HARVEIVS
Cui tam colendo nomini assurgunt omnes Academiæ,
Qui diurnum sanguinis motum post tot annorum
Millia primus invenit,
Orbi Salutem, sibi immortalitatem
Consecutus:
Qui ortum et generationem animalium solus omnium
a pseudophilosophia liberavit:
Cui debet,
Quod sibi innotuit humanum genus, seipsam medicina.
Seren. Maiest. Jacobo et Carolo Britannorum Monarchis
Archiater et Clarissimus.
Colleg. Med. Lond. Anatomes et Chirurgiæ Professor
Assiduus et felicissimus:
Quibus illustrem construxit Bibliothecam
Suoque dotavit et ditavit patrimonio,
Tandem
Post triumphales
Contemplando sanando inveniendo
Sudores,
Varias domi forisque statuas, quum totum circuit
Microcosmum Medicinæ Doctor ac Medicorum,
Improles obdormivit
III. Jun. Ann. Salutis MDCLVIII. Ætat. LXXX.
Annorum et famæ satur.
Resurgemus.

In the Church of Folkestone, his name is well preserved: a large framed table enumerates all his acts discoveries and distinctions.

Harvey himself died without children, but the name and family has descended to our own times through his brother, the fifth of nine sons, who settled in Essex; and its dignity and importance was maintained for several generations by the representation of the county. The last of the name was the late Sir Eliab Harvey, an Admiral and member for the county, in whom the old family Christian name was revived after a long prevailing partiality to that of the celebrated philosopher and physician. With Sir Eliab the family became extinct.

In the year 1617, two years after the delivery of Harvey's first Lectures on the circulation, Francis Glisson of Rhampisham in the county of Dorset, or Rainsam, became a member of the College; afterwards Fellow; and lastly Professor of Physic in the University, which situation he held for forty years. We are induced to dwell a little longer on the name of Glisson, because the value and importance of his discoveries seem to have been greatly overlooked. In his treatise De Rachitide, printed in 1650, he lays down the distinction between organic and animal life; a distinction commonly supposed to have been first made by Bichat. In his work De Ventriculo et Intestinis he accurately distinguishes between perception and sensation, giving the contraction of the heart when removed from the body and of muscles after death as an instance of the former. He also seems from another passage in the same work to have been acquainted with that property of the nerves and nervous centres now known by the name of the reflective Function.

It cannot but give reasonable satisfaction to any thinking man when he finds that those who have been possessed of the highest mental endowments have been most ready to acknowledge the wisdom and goodness of the Being to whom they owe their superiority. That such were the feelings of Harvey, we may conclude from the opinions which he expressed to Boyle on Final Causes. We are also induced to quote a passage from Glisson to the same effect—'Aliqui videntur solliciti, ne aucta naturæ potestate ex accessu naturalis perceptionis nonnihil detrahatur de gloria Dei. Sed contra est quod opera Dei quo nobiliora atque perfectiora sunt, aut esse declarantur, eo magis ad divinam gloriam faciant; et illi potius qui veram creationis perfectionem sub quocunque prætextu celant aut inficiantur, ex parte saltem meritas Creatoris laudes, quanquam id non intendant, detrectent.'

We may refer also to the names of Wendy and Perse, both of them liberal benefactors to the College. The former founded one of the junior Fellowships. The latter founded the six Fellowships which still bear his name, and also an equal number of Scholarships. He also left money for the endowment and maintenance of a Free Grammar School in the Town of Cambridge, and for other charitable purposes.

In later periods the annals of the College have continued to supply numerous instances of physicians, whose successful application to the scientific as well as the practical study of medicine has reflected honour on the place of their education. But neither the scope nor limits of this work allow us to dwell longer or enter more fully into this subject. One name however must be excepted from the list, and that more especially because much of his success in scientific pursuits may be referred to the independence he obtained from the possession of one of Dr. Caius' Fellowships. The late Dr. Wollaston, having been born in the county of Norfolk and taken his degrees in medicine, was elected to one of the Medical Fellowships founded by Dr. Caius. He had commenced the practice of his profession when he was defeated in a contest for the situation of physician to St. George's Hospital. His disappointment on this occasion, joined with his ardent love for scientific investigations, induced him to withdraw entirely from the practical pursuit of medicine and devote himself to scientific investigations. To attempt even a bare enumeration of his numerous discoveries, would occupy a greater space than is consistent with our object, and is unnecessary for the support of the position we have taken up. That he was thus enabled to retire from his professional employments and devote himself to those studies for which he was so eminently qualified by nature and inclination, must in part at least be attributed to the wise and munificent foundations of Dr. Caius. And thus after a lapse of more than two hundred years, the generosity of one of the most learned physicians and philosophers of his day is found to contribute the means and leisure for scientific investigations to a philosopher of a succeeding age, whose discoveries in almost every department of science have made the noblest return for his generosity, and supplied the strongest evidence of its wisdom.

C. J. J.

FOVNDERS. I.

THE LIFE OF JOHN FISHER, BISHOP OF ROCHESTER.

The little town of Beverley in the East Riding of Yorkshire, had the honour of giving birth, about the middle of the 15th century, to two of the most learned Prelates and greatest benefactors of Cambridge in that age, John Alcock, and John Fisher, both Bishops of Rochester, the former being from thence advanced to Ely, a preferment which the other declined; and both Founders of famous Colleges, in doing which they each unwarily established a precedent which was afterwards employed for the suppression of the Monasteries. The following Sketch of the latter will more especially regard his connection with Cambridge.

John Fisher was born A.D. 1459. His father was, as we may collect from his will, a somewhat wealthy merchant and a zealous churchman, as he bequeaths several legacies to different convents and churches, and his body to be buried in that 'of the blessed Mary of Beverley, before the crucifix.[1]' His widow, though she married again, proved a careful mother to the two sons of her former husband, John and Robert, who were left very young. As soon as they were of an age to go to school, she committed them to the care of a priest of the collegiate church of St. John of Beverley, who taught them their letters and the rudiments of grammar; and as John gave great promise of aptness for learning, it was determined that he should be sent to Cambridge, 'distant from his native soyle about viij dayes journey southwarde[2]. Accordingly he was

[1] Testam. Vet. v. 1.

[2] MS. Life, Caius Coll. Libr. This life is in Baker's MSS. Vol. xx. but taken from another copy 'more perfect belonging to John Anstis, Esquire.' In his 3rd Vol. he gives another life from Dr. Gale. He mentions also a life in Latin (probably by Erasmus), and

entered at Michael-house, (a foundation afterwards incorporated in Trinity College,) of which he was elected Fellow after having proceeded to the degree of M.A. in 1491. He next held the office of [3]Proctor, and shortly after entered upon Holy Orders. About this time on the preferment of Dr. Wm. Melton, under whose tuition he had been, to the Chancellorship of the Cathedral of York, Fisher was chosen Master of his House, and in 1501 he proceeded to the dignity of D.D., 'which with no small applause he atchieved.'

He soon after was appointed Vice-Chancellor, in which office he was continued for two years. But the fame of his singular learning and piety had now reached the ears of the Lady Margaret, Countess of Richmond, and mother of Henry VII., who prevailed upon him to quit Cambridge and become her almoner and Father Confessor. Her household while under his guidance, presented a picture of the religion of those times in its best garb, stately orderly and magnificent, of which the buildings raised to enshrine it were the types wrought in stone. Those indeed were times in which Religion, like Architecture, had declined from its simplicity, and the design was often lost in the profusion of the decorations. Still though their faith too much resembled the stained light which struggled dimly through their rich storied windows, there was a warmth in it which we cannot but admire: ours though freer and purer, is too often cold and watery. The Divinity Professorships (which the

one in the Harleian Collection (36. D 12.), written about the commencement of the Reign of Queen Elizabeth, imperfect at the beginning and ending with these verses

This book was made in praise of him whose name
Shall ever be in most renowned fame.

Many of his letters are preserved in Baker, Vol. xxi. There are two printed lives in English; one by Hall, edited by Thos. Bailey, D.D. 1655, and reedited by Coxeter 1740; the other by Chauncy, a monk who died at Bruges 1608, which is very scarce: the name is also written Chaney, Chanye and Channy. A small fragment of this in Latin exists in a MS. in the Public Library, followed by an account of 'the Martyrdom of Sir Thomas More, and an Apology for the Carthusian House.' The writer signs himself 'monachali nomine indignus.'

[3] 'When he was Proctor he entered his accounts in his own hand, the fairest I have seen in that age.' Baker.

[4] Bp. Fisher by appointment of the Lady Margaret headed the list of her Divinity Professors in Cambridge. The institution of Lady Margaret's Preacher is probably also due to him.

Lady Margaret about this time founded) at the two Universities, and the splendid foundations in that of Cambridge, of Christ's and St. John's Colleges, are [4]proofs both of her zeal and munificence, and of Fisher's filial loyalty and attachment to the 'Nursing Mother' of his academic days.

In the Archives of St. John's College, a letter is preserved bearing date the year 1504 (at which time he was in his 45th year,) written from Henry VII. to his mother, and commencing thus:

"Madam, and I thought I shoulde not offend you, which I will never do wilfully, I am well myndit to promote Master Fisher youre Confessore to a Byshopric; and I assure you, Madam, for non other cause but for the grete and singular virtue that I know and se in hym, as well in conyng and natural wisdome, and specially for his good and vertuose lyving and conversation." Accordingly, we find that shortly after Fisher was raised to the see of Rochester, a promotion, which being unexpected, was referred at Court to the influence of the Lady Margaret; and this report having been brought to the ears of the King, "Indeed," he replied, "the modesty of the Man, together with my mother's silence, spake in his behalf." The friend who really exerted himself at Court for his promotion was Fox, Bishop of Winchester, a warm admirer of Fisher's; and the true cause may after all probably be found in the conclusion of the letter quoted above, "I have in my days promoted mony a man unadvoisedly, and I wolde now make some recompencon to promote some good and vertuose men, which I doubt note shulde best please God, who ever preserve you in good helth and long lyve." Henry's dutiful observance of his mother, as is remarked by Hartley Coleridge,[5] was the best point in his character.

Fisher was frequently urged to accept of larger and wealthier Bishoprics, Rochester being then the poorest see in England; but we have his answer in the Preface to his Treatise against Æcolampadius, "Let others have fatter pastures, I meanwhile have charge of fewer souls, so that when I shall be called to an account for both, as I soon must, I shall not wish my lot a hair's value richer." Another saying of his has survived, in which he declares "he would not forsake his poor little old wife with

[5] Biogr. Bor.

whom he had lived so long;" a figure arising from the Romanist interpretation of 1 Tim. iii. 2., and still preserved in the custom of quartering a Bishop's arms with those of his See.

Shortly after this, he was elected Chancellor of Cambridge, an office which was confirmed by Decree to him for life, it having hitherto been annual. The following is from a letter of Erasmus about this time— 'Anglia duas habet Academias haud quaquam incelebres, Cantabrigiam et Oxoniam. In utrâque traduntur Græcæ literæ, sed Cantabrigiæ tranquillè, quod ejus scholæ princeps sit Joannes Fischerus, Episcopus Roffensis, non eruditione tantum, sed et vitâ theologicâ[6]."

These were indeed proud times for Cambridge. By the munificence and zeal of the Lady Margaret, and the diligence of her Almoner the Bishop, it took only one year, from 1505 to 1506, to complete the foundation of Christ's College; while engaged in superintending this work, in regard that the Chancellor of the University had no house belonging to him, he gladly accepted the Presidentship of Queens' College, which was offered to him on the death of Dr. Wilkinson. It was probably from this circumstance that during Erasmus's residence in Cambridge, which commenced about this period, he took up his abode in Queens' College, as his friendship and veneration for its Master were very great, his Epistles leaving nothing honourable unsaid of him as a Man Bishop or Divine. Fisher was also a zealous patron of the study of Greek literature, which was about this time introduced into our Universities; and herein his exertions are above praise, as he himself was deficient in this branch of learning, having been a student of the old school. Rare is it for a man to attach great encouragement and importance to a qualification which he himself does not possess; single-heartedness however was one of our Bishop's virtues, and we find accordingly that under his auspices Cambridge soon gained pre-eminence in this as well as in every other department of learning: and no wonder, with such a man for her Chancellor, Erasmus for her Greek Professor, and the Lady Margaret for her Benefactress. The walls of Christ's College were scarcely dry, when this unwearied Patroness obtained a patent from the King

[6] Lib. VI. Ep. 2.

for a still more magnificent foundation, to be dedicated to St. John the Evangelist. Of this College, which was on a larger scale than any hitherto existing in either University, she lived not to see even the commencement, as her death took place on the 29th of June 1509, only two months after that of her royal Son. Seldom has the world seen a woman so splendid and yet so judicious in her bounty; and her honest Chaplain had doubtless failed not to remind her, what he writes to his sister Elizabeth from prison, while exhorting her to prepare against the hour of death, that "Neyther buildyng of Colleges, nor makyng of Sermons, nor giving of almes, neyther yet anye other manner of busynesse shall helpe you without this[7]."

To Fisher, as the leading man among her[8] Executors, was left the task of carrying her last design into execution: and it proved one of no small difficulty. In the words of quaint Thomas Fuller, "a generation of prowling, progging, projecting promoters, (such vermin like Pharaoh's frogs will sometimes creep even into King's Chambers) questioning the title of the land of the College, took from it at once 400 pounds of yearly revenue."

Henry VIII, though at the commencement of his reign favorable to the Bishop of Rochester whom his grandmother on her death-bed had commended to him, was not the prince to resist the exhortations of his Courtiers to help himself out of the prize which lay between the College and the Lady Margaret's disappointed pensioners. It seems also from some authorities that the licence of mortmain was limited to £50. per annum by the charter granted by Henry VII, which would afford a pretext for these proceedings; and the revenues of the old House of St. John, which the Bull of Pope Julius II. had awarded to the College, amounting to only £80. per annum more, the Bishop had to look around for other resources whereby to carry the noble design of his

[7] A Spirituall consolation, written by John Fysher, Bishoppe of Rochester, to hys sister Elizabeth, at suche tyme as hee was prisoner in the Tower of London; very neeessary and commodious for all those that mynde to leade a vertuous life." From the copy in St. John's Coll. Library; in which Thos. Baker the antiquary has made this note, "Liber rarus, alterum nunquam vidi."

[8] He also made her Funeral Sermon, which Baker republished with a prefaee.

Mistress into execution. From his own private funds he gave as bountifully as he had administered those of others faithfully, but the wants of the College still pressing upon him, he cast his eyes upon a decayed Nunnery at Higham near Rochester, which after a careful inquisition was at length sentenced to this object. It is curious to watch the long-sighted policy of Henry and Wolsey in this proceeding. Never did Sinon eye with more crafty pleasure the poor King of Troy making a breach in his own walls to let in the horse which was to open the gates to Agamemnon himself, than did these future invaders of the Monasteries stimulate and encourage the unwary Prelate. The Cardinal interposed his Legantine authority to hasten the dissolution, and the King in a letter on this very subject signified his pleasure to the Bishop of Rochester, that " he wills and eftesone desires and nevertheless commands him with celerity and diligence, all delays utterly sett apart, to proceed in the work." The good Bishop at length succeeded in overcoming every hindrance, and in 1516 the Chapel was consecrated and the College opened with all due Solemnity.

It was about this time that England summoned Fisher from his beloved University to the glorious part which he took in the great controversy that was now beginning to agitate it. How he defended the rights and honour of his Queen, how he resisted the tyrannous caprice of Henry, and how he asserted the so-considered claims of his Church: all these points, as they concern not especially his connection with Cambridge, must be looked for in other histories. We must pass over the troubles and impeachment, which his honesty had brought upon him, and the Pope's ill-timed honours of the Cardinalship of St. Vitalis (" parum vitalis," as his Epitaph given in Weever remarks[9]), till we find him in his little chamber in the Tower, where lack of food and clothing had well nigh rid his enemies of a feeble old man past seventy-six years of age. The conduct of the College towards him during his imprisonment is highly praised, as attending upon him and voting several things to his use. A letter also was addressed to him from the Society, of which Thomas Baker observes " whoever was the composer must surely have

[9] Funer. Monum. p. 500.

been very sensibly and feelingly affected with the Bishop's sufferings, as well as with the obligations of the College. It is there that they profess to owe every thing to his bounty, and offer all they are masters of to his service, begging of him to use it as his own. And so it really was; and moreover by his will he had bequeathed to St. John's both lands and furniture and also his Library, which was reckoned one of the most valuable private Collections in Christendom; but the two last were never able to be recovered after the general plunder and confiscation of his goods which took place on his death. The affection of the College to him was further shewn in electing to their Mastership Dr. Wylson, an intimate friend and fellow Collegian of the Bishop's, though he was then under the frowns of the Court. A fine instance this to the saying of Archbishop Williams in a letter of his to the Duke of Buckingham, (which however he but sorrily exemplified);—"If any storm had appeared, your Lordship should have found a difference between a Churchman and others, who hath nothing to regard in this world but to serve God and to be constant to his Friend; all the rest being but trash to him, who can confine his utmost desires to a book and a little chamber[10]."

The last days of Fisher, and how he died, are described with such beautiful circumstantiality and simplicity in a life of him, written under the name of Bailey, by one Hall, a Roman Catholick priest, that to attempt to abridge or alter it would be almost sacrilege, though to insert it would be a transgression of the bounds of this brief sketch. A few passages from it must suffice. "When the hour for the execution was come, 'taking a little book in his hand, which was a New Testament lying by him, he made a cross on his forehead, and went out of his prison door,' and being too weak to walk, he was carried in a chair to the precincts of the Tower, where they rested with him a while. 'During which space he rose out of his chair, and standing on his feet leaned his shoulder to the wall, and lifting his eyes towards heaven he opened the little book in his hand, and said,—'O Lord! this is the last time that ever I shall open this little book; let some comfortable place now chance unto me, whereby I, thy poor servant, may glorify thee in this my last

[10] Hacket's life of Williams, p. 118.

hour.' And with that, looking into the book, the first thing that came to his sight were these words:—'Hæc est autem vita æterna ut cognoscant te solum verum Deum, et quem misisti Jesum Christum:'—And with that he shut the book together, and said, 'Here is even learning enough for me to my life's end:' and so he was taken up again among the Sheriff's men. When he was carried to the foot of the scaffold, they that carried him offered to help him up the stairs, but said he, 'Nay, masters, seeing I am come so far, let me alone and ye shall see me shift for myself well enough', and so went up stairs without any help, so lively, that it was a marvel to them that before knew his debility and weakness."—And here an incident not noticed by this biographer is mentioned by Sander, a Romanist writer describing the same scene:—'abjecto, quo senex nixus est, baculo; Eja, inquit, pedes, officium facite, parum itineris jam restat[11].' As he was mounting the stairs the south-east sun shone very brightly in his face, whereupon he said to himself these words, lifting up his hands—'Accedite ad eum, et illuminamini, et facies vestræ non confundentur.' After a short and characteristic address to the people he kneeled down, and having prayed, repeated the hymn 'Te Deum laudamus,' after which he laid his neck on the block and it was cut asunder at one blow.

Thus died John Fisher, on the 22d of June, 1535, in the seventy-seventh year of his age. He was, if we may judge from his portraits, of a severe and mortified countenance, and a tall and somewhat lean person; his character was, according to his friend Erasmus, a wonderful mixture of great sweetness rigid integrity and deep learning, joined however, we must add, to a strong bent to superstition, which was favoured by the Church to which he belonged. Still, as a disinterested upright and consistent Prelate, he stood amid a crooked and corrupt Court, almost alone; while his faults, bigotry and want of toleration, were those of his age and creed:—Who among us would not be ready to say, 'Talis cum sis, utinam noster esses'?

On hearing of his death, we are told that Sir Thomas Moore, his illustrious friend and fellow-prisoner, fearful lest he should miss what he

[11] N. Sander De Schismate Anglicano, Lib. 1.

believed to be the crown of martyrdom, offered up the following prayer—'I confess unto thee, O Lord, I am not worthy of so great honor; I am not, as was thy servant of Rochester, just and holy, whom thou hast chosen to thyself out of the whole realm, according to thine heart; nevertheless, if it may be so, make me partaker of thy cup, O Lord.'

The sacredness of burying-places has been ever a sort of silent testimony to the doctrine of the Resurrection, and the answer of Diogenes was against nature, and therefore unphilosophical: 'Nunquam aliud Natura, aliud Sapientia dicit.' But it was not until Christ had announced that even the bodies of the dead live unto God, that men could possibly understand the meetness of entombing in His own temple these shrines of Divinity. From that time however it became a Christian wish, in death as well as in life, to dwell in the House of the Lord. In his love for his College of St. John's, Fisher had built himself a tomb in the north-east side of the Chapel; but herein his wish was denied him, as his body was, according to Hall, carelessly buried by the soldiers who attended his execution, on the north side of the Church of All Hallows, Barking. There is however in the Nave of the Cathedral of Rochester a flagstone bearing the effigy of an axe, from which the brass has been torn away, and under it tradition says that Fisher was afterwards privately buried by his friends;—Sit fides pietati.

The King's displeasure against the Bishop was carried beyond his death. In the alteration of the College Statutes, made in Tayler's Mastership, Fisher's name was erased from the list of Benefactors and his foundations enumerated under that of the Lady Margaret. Her memory needed not to be enriched by robbing that of a poor Churchman, whose savings out of a scanty preferment were all devoted to this his favourite object: but though the masses and dirges for Bishop Fisher were silenced, though his name is un-Commemorated in his Colleges and his Tomb untenanted, his Memorials have not perished with him, nor will his Memory.

W.

The verses following will perhaps be thought worthy of him of whom it was said—" Sternhold himself he out-Sternholded."

A GRACE.

The eies of all things righte stedfastlie
on the doth loke, oh god moste hie;
for to receave at thy hande
The frutfull blessinge by sea & lande.
ffor from our byrth untill this daie,
Thou dost geve food to vs alwaye.
Oh Kynge of glorie make us able
to be partakers of thie heavanly table.
And nowe to praye let vs begynne,
that faythfull love in vs maye springe;
That god, most meke and mighty kynge,
maye grannt vs all to dwell in hyme.
so be it.

Now let vs all with one accorde
geue thanks and praise vnto ye lorde.
ffor we be bounde with hert and voyce
in god ye lord for to reioyce;
Which at this time nowe hath vs fed,
and geven to vs our daylye bread:
Of hyme all thinges we do receave,
both meate and drynke and all we have.
Wherefore to hyme I say therfore
kepe all your thankes and prayse in store.
ffrom this tyme forth for evermore
Ascribe to god all glorie and honour.

MS. 218. Caius Coll. Library.

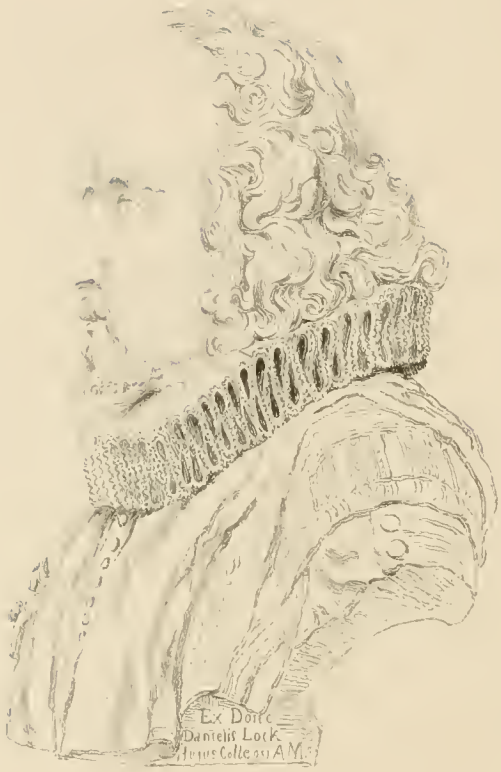
GRACE ante vell post cibum.

Glorie honour and praise to God ye father
for all his benefitts given vnto vs:
Who by his spirit vouchsafes vs to gather
into the true faith of his son Christe Jesus.
we beceche ye one god in trinitie
to blesse his creatures for vs prepared.
Render we thankes with all humilitie
for his goodness to vs in all things declared.
He graunt vs his gyfts so meanly to take,
That our bodyes maye be in subiection;
Whereof suche a sacrrifice we may make,
As before hyme maye be an acception.
He kepe our tonges frome talke of vaintie
frome backbytinge slanderynge and lyinge:
At our table let there be suche humanitie
As becomes his people lyvinge and dyinge.

MS. 218. Caius Coll. Library.

Two of a trade could ne'er agree,
No saying e'er was juster.
So they took down the Bishop Blaze
To put up Bishop Bluster.

This is attributed so as to commemorate two equally important events, the removal of the sign of St. Blaze, which used to hang where now is the entrance to Green Street, (so called from Dr. O. Greene, of Caius College, whose property in 1620 was the ground on which it stands) and of the portrait of Bishop Watson to make room for that of Bishop Mansell in the Lodge of Trinity College.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Danielis Lock
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SONNET

On seeing the Bust of BACON in Trinity College Library.

Prophet of Arts! illustrious Bacon, hail!
Thou light through murkiest error gleaming far!
How deeply mourn I that eclipse should mar
Thy splendour, and set on dull fools to rail
Against divine Philosophy! Men fail
To mark the wanings of each lesser star;
But on the Sun's effulgent orb if scar
Or spot appear, what clamour doth prevail!
I would not gloss thy crimes: but while I scan
Thy stately lineaments, and forehead high
Here sculptured well, the failings of the man
Shrink out of contemplation. I descry
Only the sage. Within how brief a span
How much thou thoughtest that will never die!

S.

T was Paley that found out the way of deriving the benefit of exercise from keeping a horse without using horse-exercise. His friends were surprised at the arrangement he had made in placing his horse in a stable at three miles distance from College; and some one of them took an opportunity of expressing his astonishment: 'Why,' replied he, 'I go out every day to see it fed, and so I make sure of a good walk.' There are not many cases in which the exercise of walking is so dearly bought, though in many the neglect of it costs much in health.

'William Wykeham was born at the town of Wikham in the County of Southampton at a fortunate period of the profession of the Church: and thus he took his name from the place, and ennobled both his name and his birthplace with immortal praise. His origin was rendered illustrious by the noble extraction of his family on the side of his mother, who was called Sibilla; whilst his father who was named John, inheriting freedom from his ancestors, shewed himself an honorable man both in his morals and general conduct. How fortunate were they, not by reason of their wealth but their virtues! how noble was she, in the union of a pure mind with charity!' His father's name was John Longe and his mother's Sibilla Bowde according to this genealogy.

Heraldic MS. 599. Cai. Coll.

Christopher Duke of Wirtemberg who was born at Montbolyard in the year 1515, and from childhood harassed by various mischances, was well versed in literature, well acquainted with foreign manners, skilled in languages, undaunted at dangers, valiant in war, just in command, wary and pacific in his plans, and a powerful speaker. Having been brought up in the tenets of the Church he was an enemy to Heresies and Idolatry; a liberal patron of learning, a refuge to the exiles, a pattern of piety, a father to his country: he died in peace in 1568, at the age of 53. He governed the Dukedom above 13 years and was buried at Tubingen.

Heraldic MS. 599. Cai. Coll.

THE BOTANICAL GARDEN.

THE Institution of a Botanic Garden had long been a desideratum at Cambridge. "So long ago as [1]1696 the ground for a Physic Garden had been measured, and the plan drawn," but through some unknown impediment the scheme failed. Professor Bradley made large but hollow promises on the subject in 1724, with the mere view (it should seem) of obtaining the Botanical Chair; he publicly repeated them in his lectures in 1729; but nothing was done. In 1731 there appeared more hope; for many conferences were held between the Vice-Chancellor Professor John Martyn and Mr. Phillip Miller, of the Chelsea Garden, respecting the estate of a Mr. Brownell, of Willingham, which was once intended to be devoted to the establishment of a Botanic Garden at Cambridge; but this estate was diverted into another channel. At length the plan was happily effected through the liberality of Dr. Walker, the Vice-Master of Trinity College, who gave an estate to trustees for that purpose. The ground selected was the site of the Monastery of the Austin Friars, in the parish of St. Edward's, and was purchased by Dr. Walker for £1600 in 1761[2]."

[1] (See Cole's MSS. Vol. xxxiii. p. 26. and Cole's Athenæ Cantab. MSS. Vol. iii. p. 312.)

A note of the expences attending this process by Dr. Echard in 1696, shows that Mr. Loudon the King's Gardener was employed in the arrangement. For three journies from London he was paid £11: and while here he was entertained at dinners with the Heads. To Robert Grumbold a stone cutter in Cambridge, £11 also was paid for the measuring. *Collection of Letters Fol. Catharine Hall.*

[2] *Gorham's Memoirs of Professors John and Thomas Martyn, page* 113.

In 1763 was printed at the University Press "An account of the late donation of a Botanic Garden to the University of Cambridge by the Rev. Dr. Walker, with rules and orders for the government of it." This was drawn up for circulation, to aid the appeal made to the public for subscriptions towards defraying the expences of making the Garden. The resulting contributions are recorded by Cole. Another document vindicating the importance of the institution followed it closely.

The site of the present Botanic Garden together with five or six tenements in Freeschool lane, amounting in all to above five acres, were made over to the University by an Indenture which exists in the Registrary's office and is dated 24th Aug. 1762. In a second Indenture the following reasons are given as the cause which induces Dr. Walker to found the Botanic Garden—"Whereas the study of Botany was heretofore carried on with great success in the said University of Cambridge by the late celebrated [3]*J Ray.* ——————————————————

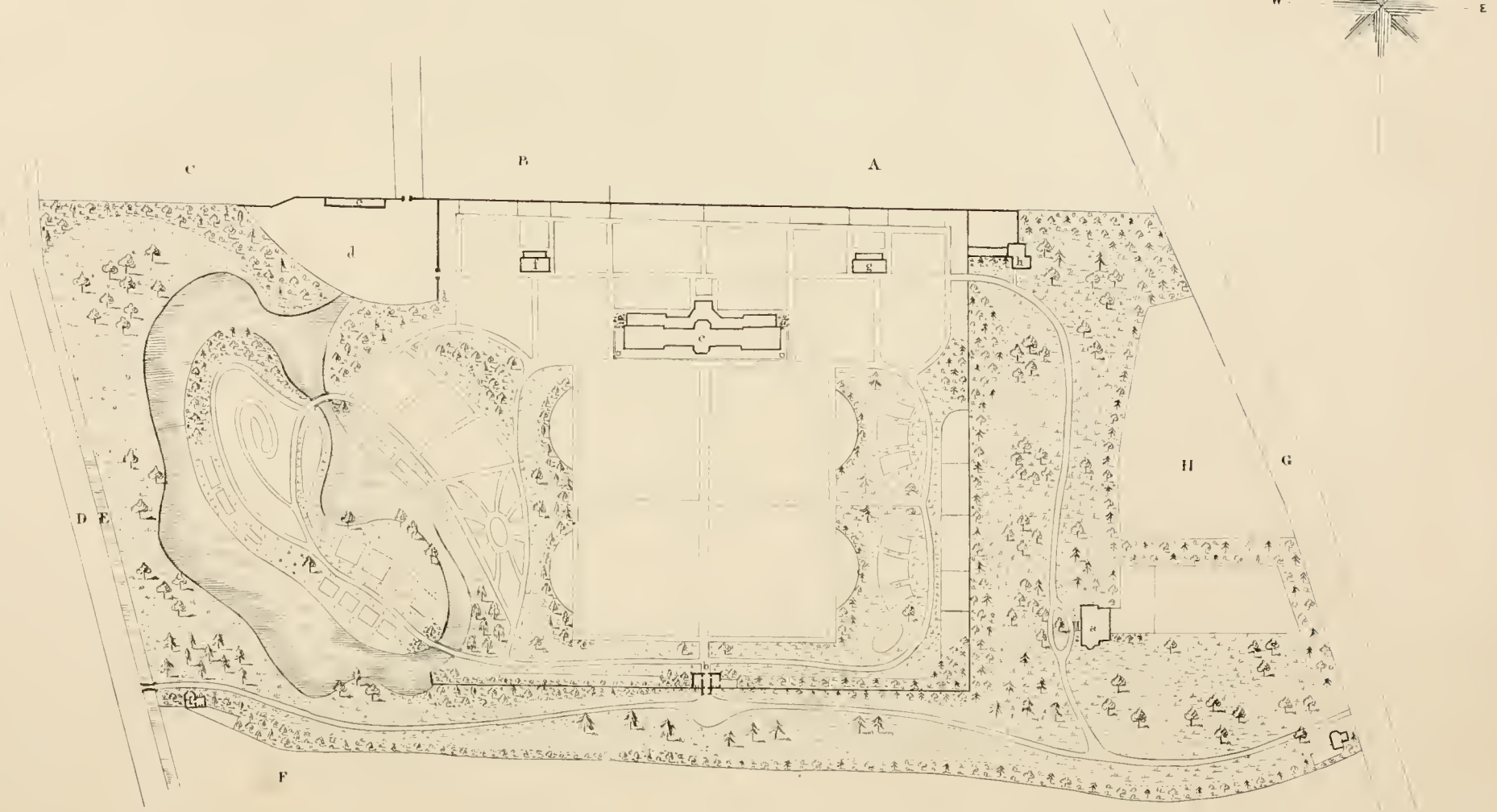
——————————————————————————————————

as appears by many excellent books written *by him* —————— upon that subject but was for some time *neglected, notwithstanding that a knowledge* ——————— of plants is of the greatest utility and benefit to mankind. *And as it was subsequently taught in the University by* that able learned physician Doctor *John Martyn who* ——————————— revived it here by reading Lectures upon Botany with great approbation and applause, as upon it the practice of Physic is principally founded and many branches of manufacture and commerce derive from it their very existence. And moreover the goodness and wisdom of God is nowhere more manifest than in the vegetable part of the creation. Upon these considerations and with a view of the reviving of this so useful as well as curious a branch of knowledge, and as nothing can be more conducive thereto than having a public Botanic Garden with proper persons to take care of, govern and conduct the same" &c. &c. The Trustees for the regulations and government of the Garden are there declared to be, the Chancellor (or in his absence the Vice-Chancellor) the Masters of Trinity and St. John's the Provost of King's and the Professor of Physic. The Officers attached to the Garden are a Reader on Botany and a Curator. The former Officer might be a foreigner provided he were distinguished

Upon the circumstances of Dr. Walker's bequest, Cole indulges his habit of scandal: The Master of Trinity was not at first appointed to be one of the Trustees, though he had been named by Dr. Walker: and he mentions that this projector of the design in the latter part of his life neglected "this child of his old age, and took little or no notice of it." Both circumstances he connects with the disposal of his money. The bulk of his fortune Dr. Walker left to Trinity College.

[3] N.B. The parts in Italics are completely obliterated in the original MS. and are here supplied by conjecture.

GROUND PLAN OF THE INTENDED BOTANICAL GARDEN.



in the science and possessed the necessary attainments. The then Professor Mr. Thomas Martyn is appointed first Reader, and Mr. Charles Miller the first Curator: both Officers are removeable at the pleasure of the Governors, and hereafter to be elected by them.

The only Curators hitherto appointed have been,

1762. Charles Miller
Clarke
Philip Salton
James Don
Mr. Arthur Biggs.

The Professors of Botany

1724. Richard Bradley.
1732. John Martyn, Emmanuel College.
1761. Thomas Martyn, Sidney College.
1825. J. S. Henslow, St. John's College.

On the 2d of May, 1783 the University accepted the donation of £2000 three per cent. from the Rev. Edward Bethan, for labourers in the Botanic Garden.

In consequence of the erection of buildings in the neigbourhood the present site has become ill-suited to the purposes of a garden, and from the immense increase in the number of species introduced into the country of late years it is far too limited in its dimensions to meet the requirements of modern science. A plan has in consequence been projected for removing the plants to another site situate nearly a mile out of the town and lying between the London and Hills' roads. For this purpose a Bill passed through Parliament on the 30th of March 1831, for sanctioning an exchange of lands between the University and Trinity Hall and for the removal of the site of the Botanic Garden to the spot thus obtained; and on the 18th of April in the same year, the sum of £2210. 8*s*. was paid to the Accountant General for this object.

No very material alterations appear to have been made in the general dispositions of the Garden for many years, and the annexed plan represents its present arrangement (1839): the quantity of ground is 2^{a}. 3^{r}. 3^{p}.

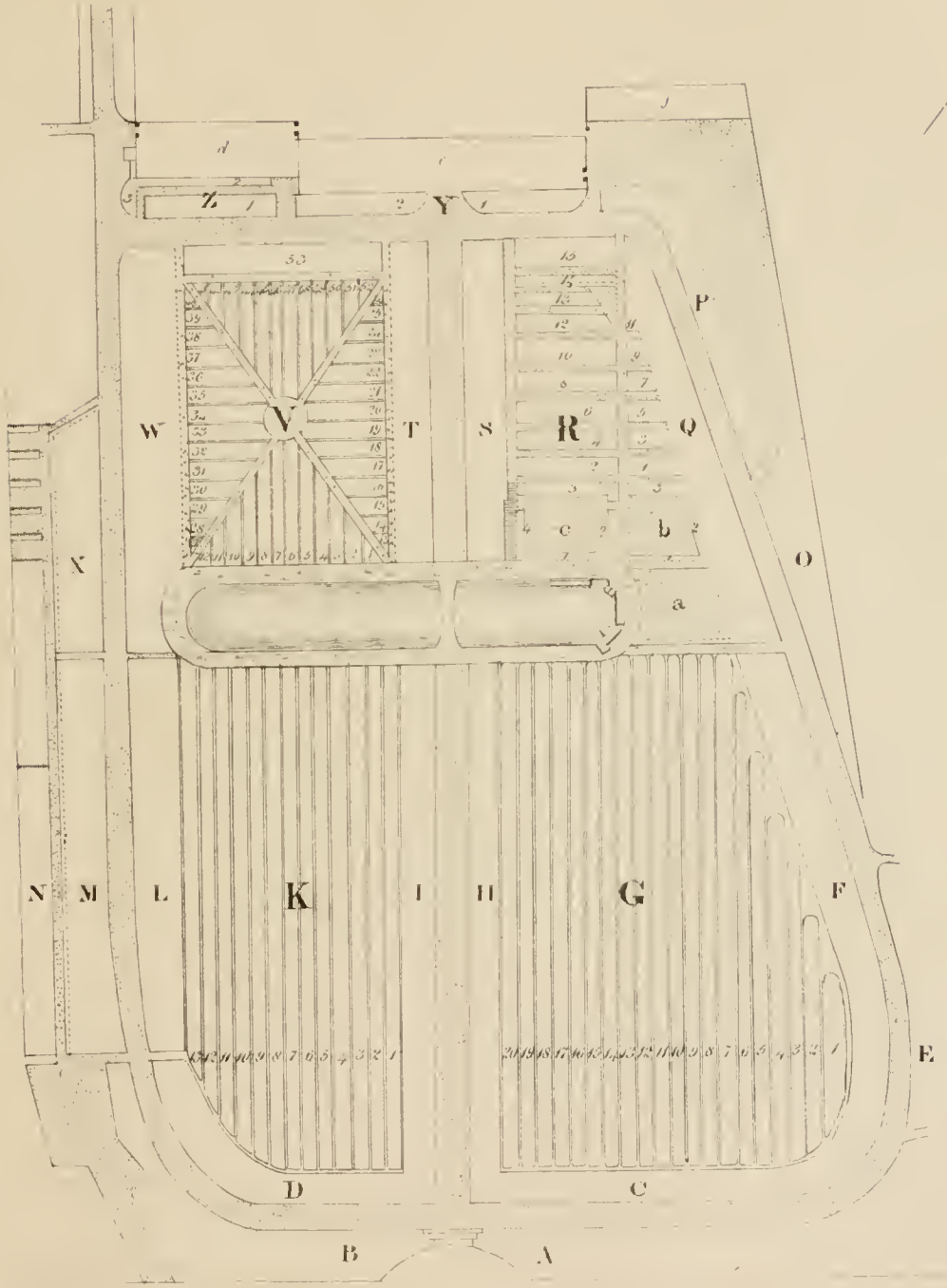
About forty years ago, a small portion of the Garden was appropriated to the erection of a Lecture room for the Botanical and Jack-

sonian Professors; and in 1834, additions to this building were made for the accommodation of the Professors of Anatomy and Chemistry, and for the reception of the collections of comparative Anatomy belonging to the University. These buildings have deprived the Garden of a small department (lying to the right of the plan) which had been exclusively devoted to the cultivation of the grasses. A broad walk runs round the Garden and the borders on each side contain shrubs grouped to a certain extent in genera. The small extent of ground does not admit of many trees. Towards the South and in the middle the herbaceous perennials are arranged according to the Linnean system in a series of parallel beds. On the North of these is a pond for aquatics, and then a fresh herbaceous ground appropriated more especially to some of the less hardy perennials. Towards the West is a vacant space sheltered by hedges to which the Green-house plants are removed in summer. A peat border lies along the west side of the Garden, but is very limited, as this description of soil is not found in the neighbourhood and has been brought here from Norfolk. If the open border is now quite insufficient to meet the demands of Botany in its present state, the Stove and Green-houses are still more defective. They are constructed with brick flues, and the arrangements of the stove are so incomplete that it is impossible to maintain a temperature in it much above 60°, and consequently no very rare plant requiring a high temperature can exist here for any length of time. The larger Green-house is much superior to the stove, though not well lighted or sufficiently lofty. A few plants of some interest from their size and age exist in it.

The site proposed for a new Botanic Garden lies a little out of the town on the London road. It is a field of 30 acres, in the middle of which it is intended to lay out 4 or 5 acres as an herbaceous ground and to arrange the rest as ornamental walks, which will afford an opportunity of growing all trees capable of standing our climate. We subjoin the plan proposed by Mr. Lappidge who was employed by the University for this purpose.

Annexed to the Lecture room is a Botanical museum containing an herbarium and other objects interesting to the Botanist. There is also a small library composed chiefly of early works. The foundation of this

Ground Plan of the Botanical Garden 1838.



museum was laid by Professor John Martyn who left his Botanical library and herbarium to the University, and subsequent additions were made to these by his son Professor Thomas Martyn. Unfortunately the latter was non-resident for several years previous to his death, and the herbarium in consequence was totally neglected, being locked up in a damp cupboard to which no one had access. The greater portion was completely destroyed before it came under the care of the present Professor. It is no way remarkable as an herbarium, but it may be mentioned as including many plants procured by Houstoun in the West Indies. Many botanists have since made considerable additions to the herbarium, and the University has purchased several sets of plants from different countries and has provided proper cabinets for their reception. As some of these sets are referred to in published works it may not be uninteresting to mention them, that those who may hereafter wish to consult them may be aware of their existence here:—The collection procured by Mr. Cumming in S. W. America and the adjacent islands: the collections of Drummond in various parts of the Southern states of North America: a set of the duplicates distributed by the East India Company; and another distributed by Dr. Wight from the Peninsula of India: several sets of the plants distributed by the Unio Itineraria: a set of those procured on Colonel Chesney's expedition to the Euphrates. The museum contains collections of seeds, woods, fossil plants, and many other productions serving to illustrate different departments of Botany.

DESCRIPTION OF THE PLAN.

The dotted space is gravel walk 9 ft. 6 in. broad.

d Stove in length 58 ft. *e* Greenhouse in length 104 ft.

f Greenhouse ..... 50 ft. 4 in. From *d* to the S. wall... 61 ft.

From 53 to W. wall 75 ft. 4 53.15 pits in breadth ..... 9 ft.

Y a space in length 75 ft. The central space and paths of turf.

The pond is 22 ft. broad and 158 ft. long.

K, *G* contains beds each 169 ft. long and $4\frac{1}{2}$ ft. broad, and $1\frac{1}{2}$ ft. apart.

DCF a bed 10 ft. in breadth. *AB* another 20 ft. broad.

The spaces designated by the middle sized capitals are flower-borders.

R contains a number of sheltered partitions. *E* the Botanical Museum and Lecture Rooms.

Between *A* and *B* is the principal entrance which is not kept open.

THE GOGMAGOGS.

Parnassus has been long forsaken,
Its nymphs have flown, its echoes waken
To none but tuneful frogs;
Olympus, too, has had its day;
And Helicon may spare my lay;
I sing the Gogmagogs.

From Granta's tow'rs survey the ground;
Compare the many hills around
That beetle o'er the bogs:
Then if you ask what mass uprears
Its front so high above its peers,
I say the Gogmagogs.

Yea, when the dreary winter reigns
Triumphant, and the level plains
Support the low'ring fogs;
I do aver 'gainst ev'ry foe,
The very clouds lie far below
The mighty Gogmagogs.

The waggoner, who with his load
Toils up the steep and lengthen'd road,
Oft cheers his team, and flogs:
And sturdy are the wheelers twain,
Who can bear up the toppling wain,
When coming down the 'Gogs.

The horseman on the topmost hill,
Exulting, stands a moment still
Before he onward jogs,
To scan the landscape wild and wide
Of field and fen on ev'ry side
Beneath the Gogmagogs.

If, when the fox with gallant speed
Across the country takes the lead,
Pursued by men and dogs,
You'd view the chase for miles and miles,
Mark Reynard's efforts and his wiles,
Come to the Gogmagogs!

Here merry groups, pic-nic-ing, dine
In summer, drinking good old wine,
And nut-brown ale in nogs:
To dainty fare good right have they,
I ween, who on a broiling day
Have clomb the Gogmagogs.

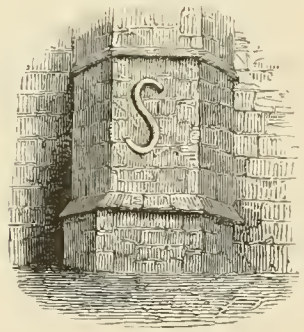
To bathe his brow with purer airs
Hither the student oft repairs,
And on a biscuit progs;
Then, solving problems all the way,
And dreaming of the Tripos-day,
He leaves the Gogmagogs.

Here I shall stop to puzzle no man
With all which of the Dane, and Roman,
Tradition idly cogs:
I simply state that, if you like,
You may inspect an ancient dike
Upon the Gogmagogs.

What various herbs enjoy the clime
I also leave, for lack of time,
To Botanists and hogs;
Who come in troops, with tools and tusks,
To hunt for curious flow'rs and husks
Along the Gogmagogs.

Professors, too, distinctly shew
With eloquence, whose fervid glow
Would call up life in logs,
How geologic hammers batter
The teeth of sharks, and stranger matter,
Within the Gogmagogs.

I still have much to say and sing,
Could I permit myself to fling
Aside restrictive clogs;
But ah! in vain I now explore
For other rhymes — I can no more!
Farewell! ye Gogmagogs!



TRINITY COLLEGE CHAPEL.

There are few places in the University of Cambridge more interesting than the Chapel of Trinity College. Not that the building itself possesses any striking excellence; there is nothing in the style of the architecture, nor in the decorations of the interior, which challenges admiration; it is perhaps, as a building rather below the dignity of its purpose, when considered as the place of worship for the most distinguished of our Colleges. And yet there are few places more full of interest to the resident in the University, or to the stranger, than Trinity Chapel. It is a powerful rival, to say no more, to the Chapel of King's College with all its riches of architectural skill.

The interest which belongs to Trinity Chapel is of an higher order than that which is due to the powers of art; it is one of religious feeling and association; it is a matter of heart and mind and soul. In no other place does there exist so impressive a demonstration of the religious spirit of our academic institutions. The large number of Students, the great body of resident Fellows, many of them distinguished in various walks of learning, the ancient names of glory connected with the College, combine to render the celebration of Divine Worship in this Chapel more than usually solemn and affecting.

It is not to be expected that all persons should be equally sensible to the impression of these things; the full effect is only produced in those minds which are capable of high thought and purpose, in those hearts which can feel at once for religion and for the advancement of human knowledge. But all are affected in their degree; and seldom do strangers witness the Sunday Evening service in the Chapel of Trinity College, without bearing testimony to the impressive effect of the scene.

Before we pass into the Choir, the Ante-chapel claims our attention. This is a favourite resort on Sunday Evenings for the Students of other Colleges: their own Chapel service being previously concluded, they come hither to enjoy the excellent music breathed forth from the noble organ. It is a place rich in the records of departed genius and virtue; the walls are lined with monumental tablets; our feet are on the tombstones of the wise and good of many generations; Isaac Newton stands before us. Often have we sat here on such occasions, and felt our spirits raised and our hearts improved by the influence of the time and place.

To a resident in the University it is no small pleasure to observe the several Members of the College entering for the Evening Service, and passing through the crowd in the Ante-chapel. Here are seen the teachers of every branch of philosophy and literature, Students of every rank and from all quarters of the kingdom, meeting together for the common purpose of prayer and praise, with one spirit, as one household and family. Here is seen the learned scholar; the profound mathematician; here the Students make way for the Professor, who during the week has animated them by his clear eloquence to the investigation of Nature's Mysteries; here we may observe a College Tutor in friendly conversation with one of his pupils, taking this best opportunity of instilling a word of advice, and breaking off as they approach the place of prayer. All the particularities of genius and all the varieties of pursuit are for a while laid aside; all are seen under one aspect and character, as men and as Christians (of which unity the white Surplice, worn by all alike, is the outward symbol); all have left awhile their different paths of knowledge, and are met to seek the Wisdom which cometh from above: in the beautiful words of Bacon, they are entering into the Sabbath and port of all men's labours and peregrinations.

It is not easy to estimate the importance of this part of the College system: we believe that the practical effect of these meetings for common prayer is far greater than would be generally allowed. Even the regulation which prescribes a *daily* attendance at the College Chapel, works secretly a greater amount of good than the world is willing to

credit. There may be inattention and levity of behaviour in a portion of the Students; there may be in a still greater number the feeling of compulsion rather than the spirit of a willing service; but after all deductions, we are persuaded that there is a great excess of benefit, moral and religious, to the Students themselves, to the University and the country at large, from the ancient practice of daily College prayers. It happens in this, as in many other cases, that the evils attendant are visible and immediate; while the good is unseen, and rather germinant for the future than manifest in its present fruits.

In a work like the present it would be presumptuous to undertake the discussion of a subject so important. Our aim is rather to set before our readers a simple view of the College institutions as they have ever existed, and we feel that it would be a dishonour to the wisdom and piety of the Founders to offer any laboured defence of their religious ordinances. They need no such defence. We shall therefore content ourselves with one or two further remarks, which may tend to excite a deeper consideration of the subject.

The practice of College worship is perhaps generally viewed as a means of forming or strengthening the good habit of devotion; but may it not also be worked upon as an *evidence* for the truth of our Religion? Is it not something to strengthen the faith of one who comes hither from the home of his youth, to find that in this seat of learning he is still the member of an household where Christian prayer is daily offered up? Is it not something in the nature of an evidence, to feel himself borne in to the House of Prayer with such a stream as this, in company with some of the highest intellects and ablest scholars of his country? who thus manifest that their learning has not made them ashamed to profess their Christian faith? We do not hesitate to say, that it is precisely that evidence which a young man at this period of life should have set before him; the testimony of maturer minds, who have thought and examined for themselves. It is an evidence which speaks to his heart as well as to his head; a practical evidence, which will strengthen and confirm the argumentative and historical proofs presented to him in the course of his Academical Studies.

We need not point out the bearing of the foregoing remarks on the obligations of the resident Fellows and Masters of Arts, with respect to participation in the College worship. It is obvious that the value and spirit of the institution depends much upon them; they are now exempt from the operation of positive rules, though they have bound themselves to the practice by promise of obedience to the Statutes; their service may appear perfect freedom; and if they should leave the College Chapel to the few of their number whose office requires attendance and to the Students in statu pupillari, we could not then be surprised if the practice of College prayer should come to be considered by the world as a mere matter of discipline, an occasion of muster. But this we are persuaded will never be the case; the prevalent feeling throughout the University tends strongly to uphold the system of social worship; there is good hope that posterity will ever continue to fulfil the intention of the College Founders, and verify the words inscribed upon the exterior over the East Window of Trinity Chapel,

Domus mea Domus oracionis vocabitur.

But it is time to return to the scene before us. We will not attempt to describe the effect of the Chapel itself, filled as it is in all its length and breadth: the Master in his seat of dignity, with the young Noblemen on his right hand; along the upper row of seats the Fellows, below them the Scholars of the Foundation; the great body of Students filling the central space and all below to the East end as far as the eye can reach, an apparently innumerable company, robed in white. The Choir are placed in raised seats on either side about midway down the length of the Chapel. There is but one visible blemish which mars the impression of the view, and that is, the person who walks up and down among the rows of Students, with a long roll in his hand, on which he notes those who are present. It is much to be wished that this necessary part of the system could be less visibly managed; this walking personage is but an awkward representation of the College authority, a poor personification of the Sage Discipline watching over the religious habits of her sons. But it is always more easy to complain than to amend; we confess that we know of no better device for the purpose,

and must leave the problem as one deserving the attention of the College officers who have the charge of this department.

If we might choose an anthem peculiarly appropriate to the place, it should be that fine one by Dr. Boyce, out of the twenty-eighth Chapter of Job, from the twelfth verse to the end of the Chapter.

> "Where shall wisdom be found, and where is the place of understanding?
> Man knoweth not the price thereof; neither is it found in the land of the living.
> The depth saith, It is not in me; and the sea saith, It is not in me." &c.

To hear this anthem performed (as we have heard it) by a full Choir; to hear it in an assembly like this, composed almost exclusively of those engaged in the pursuit of knowledge; the words, as it were, leading each in turn to confess that wisdom is not to be found in any of their own peculiar paths, and closing at last with a burst of voices in the full united acknowledgment of the simple but solemn truth,

> "Behold! the fear of the Lord, that is wisdom, and to depart from evil, that is understanding."

—this is indeed one of the most powerful triumphs of Church music, whose solemn touches are here rendered irresistible by their union with the striking words of Scripture, and with the whole power of local association.

And at such a time the thought can scarcely fail to occur, that this is the very place where the searchers after truth have paid their devotions for ages past; where Francis Bacon offered up the pure prayers of his opening heart, as yet unspoiled by the world's ambition; where Newton confessed himself a child in knowledge; where the youthful Cotes and his beloved companion, Daniel Lock, walked together in the house of God as friends. These remembrances of the past, blending with the present sight and holy sounds, move the mind in a manner which may be felt but cannot be described. It is the hallowing of human science and learning; it is the homage of man's intellectual and spiritual faculties to the glorious Father of Spirits.

And now while the deep voiced organ is pouring forth its spirit-stirring notes of dismissal, let us dwell for a few minutes on the monu-

ments of the Ante-chapel, reserving Newton's statue for the last object, when the throng has passed away. Surely no place is so appropriate for the records of the dead, as the entrance to the House of Prayer. This is the situation where the good and wise of former days 'being dead yet speak' with the best effect to their living followers. Their presence forms a suitable transition from the world without to the temple within; they assist the feeling of devotional reverence; they connect us with the past and with the future; "they speak of hope and move the soul to prayer." Nor can we forbid ourselves to believe that this is the situation most congenial to the feelings of the deceased themselves; the place which a departing lover of Wisdom would have chosen for his last repose;—

"When the Lord shall call me hence
Lay my limbs in holy ground;
Where the daily choral sound
Of prayer and hymn may softly glide
Above my grave at noon and eventide."

Many of the inscriptions are on the gravestones in the floor, and these are consequently but seldom noticed. It is worth while to glance downwards and mark the spirit of Christian hope which breathes in the "dull cold marble."

Here is a stone inscribed[1] to the memory of the accomplished George Chare, who has also a tablet on the South Wall—

Beatam in Christo Resurrectionem manet GEORGIUS CHARE, Magister in Artibus, et dignissimus nuper hujus Collegii Socius, qui ex hac Vita demigravit 27° die Januarii, anno Salutis $167\frac{6}{7}$.

Another, on a brass plate, the Christian spirit of which may extort pardon even from Scholars for the faults of the verse—

Mixit ut hic Socius justa cum laude bonorum,
Johannes Beaumont Scripturæ preco fidelis
Sic vite tenuit moribnndum certa futuræ
Spes, animam Christus cepit, lapis hic tegit ossa.
obiit Sexto Junii 1565.

[1] This and several of the other inscriptions may be seen in Bloomfield's Collectanea Cantabrigiensia; but they are inaccurately copied.

The same faith and hope may be read in the mural tablets.

FRANCISCUS HOOPER S. T. P.
Hujusce Collegii, quod unice amavit, socius
Post multos annos in eodem feliciter completos senior
Hic tandem voluit requiescere,
Donec de morte ipsa Victor
Resurrexerit.
Natus Jan. 10, 1694. Obiit Maj. 18, 1763.

And again at the close of an inscription to the memory of a Scholar of the College (the most recent of the monuments, and appropriately placed over the door to the student's Vestry) we read the simple word

ΑΝΑΣΤΗΣΕΤΑΙ.

Here are none of the lugubrious wailings of heathen antiquity; no classical solecisms in religion; these are the records of men who "died in faith"; they speak the language of manly hope: it is the burial place of Christian Scholars.

Two Epitaphs, sacred to the memory of a pair of friends and nearly equals in age, we must transcribe.

One is to Daniel Lock, with a powerful bust by Roubiliac.

Hic juxta cineres cari Cotesii
Suos etiam quiescere voluit
DANIEL LOCK hujus Collegii A. M.
Vir si quis alius
Architecturæ, sculpturæ, picturæ, Musicæ
Omniumque bonarum artium amantissimus:
Nec pudet inventas vitam excoluisse per artes.
Obiit 15 Jan^{rii} 1754 æt. 69.

The other[2] is that of Roger Cotes, the first Plumian Professor, the friend of Newton, and acknowledged to have been in his day the first mathematician of his University. He published at Newton's request the second Edition of the Principia; and was only prevented by his early death from marching in the van of Newton's army and extending the conquests of the new philosophy to the bounds of the universe. It is interesting to learn that such powers of mind were accompanied by moral virtues and clothed in the outward form of beauty. The inscription is by Dr. Bentley.

[2] In the life of Dean Colet p. 430 a representation of this monument is given with several particulars of his life.

H. S. E.
ROGERUS, ROBERTI filius, COTES,
Collegii hujus S. Trinitatis Socius,
Astronomiæ et experimentalis
Philosophiæ Professor Plumianus;
Qui immatura morte præreptus,
Pauca quidem Ingenii sui
Pignora reliquit;
Sed egregia, sed admiranda,
Ex inaccessis Matheseos penetralibus
Felici solertia tum primum eruta:
Post Magnum illum NEWTONUM,
Societatis hujus spes altera,
Et Decus gemellum:
Cui, ad summam Doctrinæ laudem,
Omnes Morum Virtutumque dotes
In cumulum accesserunt;
Eo spectabiles, amabilesque
Quod in formoso corpore gratiores venirent.
Natus Burbagii in agro Leicestriensi, Jul. x. M.DCL.XXXII.
Obiit Jun. v. M.DCCXVI.

On the West wall are tablets to the three great critical Scholars, Bentley Porson and Dobree.

M. S.
Vivi Reverendi PETRI PAULI DOBREE. A.M.
Ex insula Guernsey oriundi,
Collegii Hujus S.S. Trinitatis Socii
Et Græcæ Linguæ in Hac Academia Professoris Regii.
Vir erat Probus, Candidus, Simplex,
A Fastu omni ac Fuco alienissimus,
Sermone comis, animo æquabilis ac lenis;
Ita tamen ut facile commoveretur
Si vel Patriæ vel singulorum jura in discrimen putaret adduci.
Ad has virtutes accesserunt ingenium acutum, judicium sanum,
Indefessa pro valetudine industria,
Magna philosophiæ Moralis et Theologiæ
Maxima litterarum Latinarum ac Græcarum peritia
Tanta in corruptis veterum autorum locis
Detegendis sagacitas, emendandis Felicitas,
Ut Porsoni, cujus in familiaritate intime erat versatus,
Vestigia vix impari gressu sequi videretur.
Immatura Morte præreptus est A.D. M.DCCC.XXV Ætatis XLIII.
"Soror unica poni curavit."

This inscription is by Bishop Kaye, and presents a faithful and affectionate delineation of the character of his friend.

But where is the monument of Isaac Barrow? the Master of the College, the teacher of Newton? This is a question often asked, and the answer is far from satisfactory. There is no monument to Isaac Barrow in the College which he loved and adorned. He died in London, and his monument is in Westminster Abbey. In a sketch appended to his works, the Editor remarks "Had it not been inconvenient to carry him to Cambridge, wit and elegance had paid their tribute for the honour he had done them." Barrow removed to this College from Peterhouse in 1645, took his degree of B.A. in 1649, and was soon after elected Fellow of the College. He was a candidate for the Greek Professorship on the resignation of Dr. Duport, and not succeeding, betook himself to foreign travel. In 1660 he was elected Greek Professor; the same year in which Newton was admitted a member of the College. Three years after this the Lucasian Professorship of mathematics was instituted, and Barrow was named as the first Professor, resigning the Greek chair. After discharging the duties of his office with ability and honour for nine years, he left it to be filled by one whose early studies he had directed and whose rising powers he had watched with delight and affection—Isaac Newton—then in his thirtieth year. Barrow from this time gave himself to divinity; he was made Master of the College in 1672, in which honoured situation he remained till his death in 1677. Is it not a marvel that such a man should be without a memorial in this Chapel? But he has left his own imperishable monument, a record which will be legible to all posterity when brass and marble shall have mouldered away.

And now that we are left almost alone, let us turn to Newton himself; the ever present glory of this College. His [1]statue which is Roubiliac's masterpiece is now seen to great advantage, being set free

[1] It was presented by Dr. Smith, Master of the College, in the year 1755. The cost is recorded to have been £3000. The pedestal bears this line in front

Qui genus humanum ingenio superavit.

There is a good engraving of it by Whessel on steel from a drawing by the old Harraden; and a small outline by the same after a drawing by Mason.

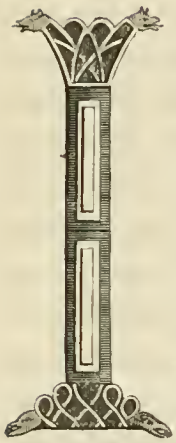
from the iron railing which once enclosed it rather incongruously. This was done at the suggestion of Sir F. Chantrey in 1833, who also advised the darkening a portion of the wall behind, by which the figure is thrown out in full relief.

It is a monument to be gazed at in silence and stillness; for such is the expression of the whole figure: the countenance is full of patient thought and calm self possession; the philosopher is alone with nature and with God. He holds in his hand the prism of glass with which he separated the sunbeam, "offspring of heaven first-born," into its seven distinct rays. But the statue represents far more than the circumstances of this particular discovery; it is an excellent impersonation of the whole philosophic character of the man, answering admirably to the description which he gives of his own habits of investigation: "I keep the subject of my enquiry constantly before me and wait till the first dawning opens gradually, by little and little, into a full and clear light." Some may observe a slight expression of pleasure in the countenance, indicating that the light has dawned upon the enquirer and that he is rejoicing to follow his guidance. And perhaps there is even more than this; something beyond the philosophic character. The eye uplifted to heaven, the happy serenity which pervades the features, may well persuade us (and in this hallowed place who can refuse to believe?) that in this outward form was enshrined a spirit full of immortality; a soul touched with "the tender mercy of our God, whereby the dayspring from on high hath visited us."

Before we part, we would advise all the sons of Alma Mater, who desire to follow Newton's steps in Newton's spirit, to come hither frequently: and after listening to the solemn strains of the Evening Chant, let them gaze awhile before they depart on the sculptured form of the best and wisest of British Philosophers.

W. S.

ON THE ANCIENT AMUSEMENTS OF THE UNIVERSITY.



In order to obtain a complete insight into the ancient state of the University, it is desirable to know not only what were the studies, but what were the peculiar recreations of its scholars: how the idle, if any such there were, filled up their vacant hours, and how the reading men refreshed themselves after the tedious disputations of the Schools. On these points it is not easy to satisfy our curiosity. Many of the unconnected notices which follow, being taken from ancient statutes, will throw but little light on the subject. Still they will not be without interest, as shewing the attempts made from time to time to prevent the introduction of popular sports which were thought contrary to sobriety and good discipline. We may also notice the various sources from which these decrees emanated. The King, the Visitor, the privy Council, the Heads of Colleges, the Senate—appear all in their turn to have exercised control over the habits and occupations of the University.

In the days of Chivalry, and while the University was still in its infancy, Cambridge appears to have been frequently the scene of tournaments and tiltings held by the Nobility and Gentry of the neighbourhood. The University did not patronize these rough and by no means clerk-like contests. Indeed we are told they were a great annoyance to the scholars; for, as the quaint and pedantic Fuller remarks, "Where Mars holds his term, the Muses may even keep their Vacation." We find however that in that age it was not more possible than it is at present to prevent the students from being infected by the manners and customs of the times. Not even the rigours of Roman Catholic discipline could altogether restrain probationers for holy-Church from indulging in the gay vices of the laity. We read that the Scholars themselves tilted in open hostility, the Northmen against the Southrons. The former, being inferior in numbers, were generally worsted. The disturbances occasioned by these

conflicts (which were frequently attended with blood-shed) were so great as to occasion an entire prohibition of them by Henry III. in 1245 and again in 1270. They were forbidden to be held within 5 miles of the University.[1]

There is an ancient statute, probably older than Edward III. against dancing in public. After this we are not aware that there are any notices of Academic sports before the reign of Edward VI. The students were probably confined so closely during the day to the hall, and during the evening to their Chambers under the superintendance of the Masters of Arts, that they would have little time or opportunity for amusement. To the house of Tudor the University is indebted for the foundation of many of its richest Colleges, and perhaps also for some relaxation of discipline, produced partly by the nature of the new endowments, and partly by the general change of manners consequent on the Reformation. The new exercises had probably reached a height which rendered necessary the check given to them by Edward VI. He issued a statute enabling the University to put down all schools for sword-fighting fencing and dancing, to remove all dice-houses, and to prohibit the scholars from taking part in or being spectators of the game of *scuta*. The keeper of any house for *scuta* was to be fined forty shillings and the spectator three shillings and four pence. The Scholars were also prohibited from walking in the Town alone, nor could they go to Market or frequent the law-courts without leave from the Vice-Chancellor. The object of the latter part of this statute appears to have been the prevention of affrays with the towns-people, who frequently set upon the students and sometimes even ventured to attack the Colleges. The statute is dated A.D. 1549 (3. Edv. VI). It was repeated in the 12th year of the reign of Elizabeth with additional prohibitions against Cock-fighting bear-baiting and bull-baiting, for which amusement there was a ring in the market-place.

In 1562 it was ordained by Elizabeth that the statutes of the realm relating to archery were to be strictly observed in the University. The object of these statutes was to maintain the ancient exercise of archery as a defence against foreign foes. The principal enactments are Hen.

[1] See Fuller's History of Cambridge pp. 11, 21.

VIII. 33. Cap 6. prohibiting cross-bows, hand-guns, hag-buts, and demi-hakes, and Hen. VIII. 33. cap. 9. in the preamble of which is contained a complaint from "the king's most humble orators, the bowyers fletchers stringers and arrow-head-makers, that notwithstanding good and laudable acts passed in the 3rd. and 6th. years of his reign, divers inventative and crafty persons have found and daily find sundry new and crafty games as logetting in the fields, slide-thrift, &c. by reason whereof archery is sore decayed, and like to be more and more minished." It is then enacted that "all men under the age of 60, except spiritual men and justices, shall use and exercise shooting in long-bows, and also have bows and arrows ready continually in their houses." Aliens are not to use long-bows or take them across the seas.

Notwithstanding these regulations, it appears that houses of resort for the practice of illegal games were kept at the Gogmagog hills.

In 1575, Oct. 30[2] the privy Council wrote to the Vice-Chancellor of Cambridge requesting him to prevent the exhibition of "certain unlawfull hurtfull pernicious and unhonest games which had been lately set up in or near Cambridge." What these games were does not appear. Probably fencing was one; as we find a fencing match was proposed to take place at Cambridge in 1579 and petitioned against by the Mayor, who begged that it might be held in the presence of the Queen and Council. In 1593 the London theatres being shut up in consequence of the plague, the players were compelled to wander into the Country. This accounts for a complaint from the Vice-Chancellor to the Queen against public shews and plays, accompanied with a prayer "to be freed from players, that badd kind of people who are as wee thinke, the most ordinary cariers and dispersers of the infection of the plague." The complaint produced a similar letter to that in 1575 forbidding "that plays or enterludes of common players should be set forth" within the University or five miles round it. Collier has overlooked the limitation implied by the words "*of common players*" and erroneously supposes that the customary performances by members of the University (of which we have yet to speak) were involved in this prohibition. He then naturally

[2] Collier Annals of the Stage, Vol. I, pp. 232, 289, &c.

wonders that the University three months afterwards allowed its Vice-Chancellor to write a play to be acted by the Scholars.

In the year 1571 A decree of the heads of Colleges prohibited Undergraduates from entering any piece of water whatever (rivi stagnum aut aquam aliam) within the County of Cambridge for the purpose of swimming or bathing. The punishments for transgressing this very cleanly statute were severe—for the first offence a public flogging in hall; for the second, expulsion. Bachelors of Arts were to be put in the stocks. Masters of Arts to be punished according to the pleasure of the Master of the College and first Dean.

In 1580 a decree of the heads was made to the effect that the Scholars should not play at "the hurtful and unscholarlike exercise of football except within places severall to the Colledges," and should not admit strangers or Scholars from other Colleges. It was also enacted that the little green lying between Trinity College and the river should be allowed only for the company of Trinity for that pastime. The power of the University to make this disposition indicates that the piece of ground in question did not then belong to the College. It is probably the ground at present occupied by Neville's court, as the river formerly flowed much nearer to the hall of Trinity College, and was turned from its ancient course when the Library was built.

James I. took an early opportunity of displaying his care for learning. In the second year of his reign he sent a letter to the University, in which amongst other wholesome injunctions is contained one against "Bear-baiting, bull-baiting, common plaies, public shewes, enterludes, comœdies or tragedies in the English language, games at loggats and nine-holes." The game of loggats resembled that afterwards called kittle-pins, now skittles—except that the logs were smaller than at present. Bones were sometimes used instead of billets of wood. The game is alluded to by [3]Shakspear. It was prohibited by Henry VIII. The game of nine-holes seems to have been invented on the suppression of loggats. It was chiefly played by the lower orders; there were two varieties of it somewhat resembling the modern games of Bagatelle and Misissippi.[4]

[3] Hamlet, Act V. Scene 1.

[4] See Strutt's sports and pastimes.

The letter of King James was written in 1604. It was followed up in 1606 by a decree from the heads, declaring that great disorders had arisen from the use of cross-bows stone-bows grey-hounds and hunting-horses, and forbidding such practices for the future.

Archery foot-ball tennis and other games of hand-ball (pilæ recipocatio) appear to have been the favourite sports till the period of the great Rebellion, when they were discontinued generally throughout England. The Restoration brought with it with other amusements of French origin. And the old English sports were never revived with spirit. We cannot indeed wonder that when the bow had ceased to be of any use as an instrument of warfare, it should give place to the fowling-piece in rural sports. Some proverbial expressions in our language still remind us that the practice of archery was once universal: and the practice itself is still continued as an amusement by a few Toxophilite Societies, in which [5]ladies have their prizes of contention as well as men.

The only amusement which is at present carried on in our University with much zeal and enthusiasm, is that of boat-racing. The emulation it excites is second only to that produced by the contests for the honours of the Senate-house. The training for these races is very severe; it consists in plying the oar for several miles daily during the coldest as well as the hottest months. And we believe it is no exaggeration when we add that two hundred of the students are every year found willing to submit to this discipline.

But the [6]amusements of which we have the fullest details, and which are most characteristic of the University, are the Christmas festivities, including theatrical representations.

[5] 'The Royal British Bowmen' of Denbigh and Shropshire added the intellectual enjoyment of a Poet Laureat to celebrate their feats at their Archery meetings, and the songs of Reginald Heber, their first and lamented Laureat, are carefully preserved in the album of every lady who claims alliance with this Toxophilite Society, often beautifully illustrated by vignettes and such works of art.

[6] To shew how they were recognised, we may quote a decree of the heads in 1604 prohibiting the "taking tobacco in the Schools or any dining hall in the Colleges or at other time or place of Comœdies or publick University Tragœdies shews or assemblies." MS. 578. Cai. Coll.

The first notice of this subject is an injunction from the Visitor in the reign of Edward III. that there shall be no Master of the Revels under any [7]appellation whatever at Christmas time. The injunction was no doubt occasioned by the great excesses allowed at these feasts, which resembled and were probably borrowed from the Saturnalia of the Romans. An officer similar to the Master of the Revels existed at Oxford, in the Societies of law, in the King's palace, and according to Stow in every Nobleman's house spiritual or temporal. He was usually called the Lord or Abbot of misrule. At Cambridge he was necessarily a M.A., and continued his power for twelve days after Christmas and on Candlemas day. His fee in Trinity College was forty shillings[8]. The custom was preached against at Cambridge in 1588 as the remnant of a pagan ritual, but was countenanced by the Doctors because it gave them an opportunity of discovering the dispositions of the Scholars. Though the officer just mentioned has been defunct since the gloomy days of Cromwell, the festivities over which he presided are not altogether discontinued; and the ancient statute *aleæ nullo tempore, chartæ pictæ non nisi Christi nativitate,* is still remembered at some Colleges as an authority for playing cards in the Combination Rooms.

Distinct apparently from this officer was the King of the bean mentioned by Bourne.[9] This name is connected with an old Christmas gambol which appears to have been the origin of the modern festivities on Twelfth-night. Bourne says it was customary at the Universities and in other places to give the name of the King of the bean to the person who hit upon that part of a divided cake which contained a bean.

One of the duties of the Master of the Revels was to superintend the performance of mysteries and plays in the College Halls. The first record of such exhibitions occurs in the year 1350 when William de Leune and Isabel his wife expended in the play "of the Sons of Israel," half a mark. From this time till 1544 there is no confirmation on

[7] Quocumque modo censeatur. This phrase is explained, when the act is repeated in the reign of Elizabeth, by the insertion of *aut nomine* after modo.

[8] Brand, Vol. I. p. 387.

[9] Antiq. Vulg. Chap. xvi. See Strutt's Sports and Pastimes, p. 343.

the subject with the exception of a mention of Comedy-masks in 1386. From 1544 till the Protectorate, plays were acted annually in the different Colleges. All ranks of Academics took part in the performances. The same custom prevailed at Oxford: Shakespeare (Hamlet III. 2.) probably alludes to the play of Julius Cæsar acted at Christ Church in 1562; and in Act II. Sc. 2. there is probably a quotation from Jepthah a tragedy written in 1546. On the occasion of [9]Queen Elizabeth's visit to Cambridge in 1564, the Aulularia was acted in King's College Chapel on [10]Sunday. In a long [11]Latin poem written soon afterwards, and describing her progress, the following distich occurs,

Regali in Templo magni spaciosa theatri
Machina nodoso robore facta stetit.

Then follows a short sketch of the Comedy of Plautus above-mentioned. In the statutes of Trinity College there is a fine of 12*s* imposed on the lecturers in case the custom of acting Comedies or Tragedies at Christmas be dropped. This fine we believe is still paid. St. John's College seems to have excelled both in the splendour of its preparations and in the quality of the acting. Roger Ascham in his travels in Flanders says in a letter dated 1550, that Antwerp as much exceeds all other cities, as

Harl. 7044, p. 219.

[9] "If the Queen were weary at the Comedies (as no doubt she was, they being meanly performed) she dissembled her uneasiness very artfully, whereas the King, in want of that art, could not forbear sleeping, and when he awoke, would gladly have been gone. Of Disputations he was never weary, and was so active in bearing his part, and interposed so often that he had not time or inclination to sleep. No doubt the Queen could have shown her learning as well as he, but one solemn speech at parting, was as much as Majesty would well allow her," (the contrast is drawn between James and Elizabeth.) See Sir R. Winwood's Memorial, Vol. II. p. 140.

[10] See Peck's Desiderata Curiosa B. VII., where an English play called Erechias, Ajax flagellifer in Latin and another bearing the title, Dido, perhaps by Christopher Marlowe, are mentioned as having followed on successive nights, and together 'overwatcht' the Queen. Amongst other matters it is noted in a letter of R. Beaumont to the Archbishop of Canterbury in 1564, that "One in Christ's and some in St. John's will be very hardly brought to wear surplyses and II or III in Trinitie College thynke it very unseemyng yt Christians sholde playe or be present at any prophane comædies or tragædies".

[11] See Progresses of Queen Elizabeth. vol. i.

the refectory of St. John's College-hall, Cambridge, exceeds itself when furnished at Christmas with its apparatus for acting plays.

In December, 1592, Dr. John Still, the author of Gammer Gurten's needle, being Vice-Chancellor was ordered to prepare a play for performance before her Majesty, her own actors being unable to appear on account of the plague. The play was ordered to be in English. But the Vice-Chancellor and six others remonstrated, and desired to act in Latin, on the ground that they had no practise "in this English vaine," and that they thought it nothing beseeming the Students. In 1594 (Jan. 28, the date of the letter) on occasion of acting several comedies and a tragedy, the Vice-Chancellor wrote to Lord Burleigh to request the loan of the royal robes in the Tower, "as there were in the Tragædie sundry personages of greatest estate to be represented in auntient princelie attire, which is nowhere to be had but within the office of the Roabes at the Tower". The request was no doubt complied with as had been the case some years previously.[12] We may judge from this that the preparations for the performance were carried on with great spirit. The [13]plays were written by members of the Colleges generally in Latin more

[12] Collier Vol. I.

[13] Many of these are preserved in the College Libraries: and of others circumstances of interest are related in different places.

Ignoramus, is noticed at length in Wilson's Memorabilia Cantabrigiæ, p. 18.

Roxana, by Dr. W. Alabaster,—acted in Trinity College. There is one with this title in the University Library.

Scyros, in Trinity Library, O. 3. 4. a paper MS. in Latin verse. A list of the 'dramatis personæ' with the names of the actors, shows how the piece was cast between Undergraduates, Bachelors and Fellows.

The Game at Chesse, O. 2. 66. "wrote about Queen Elizabeth's time," in English verse—a paper MS. 4to. by Thomas Middleton. Retsch's design is anticipated in this. The Epilogue and Prolouge will show the nature of the piece.

Prologue:

What of the Game cald Cheeseplaye can bee made
to make a stage-playe shall this daye bee playde,
first you shall see the men in order set
States and theire pawnes, when both the Sides are met;

rarely in English, sometimes with a mixture of Latin and English, as the Ignoramus. Sometimes the plays of Plautus and Terence were acted

> The houses well distinguish't, in the Game
> Some men entrapt and taken, to their shame,
> rewarded be their playe, and In the close
> You shall see Check-mate given, to Vertues Foes;
> but the fayrst Jewell that our hopes can deck,
> is so to playe our Game to auoyde youre Check.
>
> The Induction:
>
> Ignatius Loyola appearing, Error at his foote as asleepe.
>
> Epilogue:
>
> White Queenes pawne.
> My Mistris the White Queene hath sent me forth
> and bade mee bowe thus lowe to all of worth
> that are true Frends of the White House, and cause
> which shee hopes most of this Assemblie drawes.
> For anie else by Ennies marke denoted,
> to those night Glow-Worms in the Bagg devoted,
> there ere they sit, stand, and in Corners lurke,
> they'le bee soone knowen by their depraving Worke.
> But shee's assurde what they'de commit to Bayne
> her white Frends will build up fayre agayne.

This was printed in 1625, it was acted during 9 days at the Globe on the Bank-side, Southwark.

Jeptha, by John Christopherson. In Trinity College Library, is a copy, MS. on paper, in small 4to. very neatly written.—It is taken from the 2nd Chapter of Judges,—written in Greek Iambic Trimeter, and with chorus's.—There is a dedication to the Earl of Essex in Latin prose followed by some Latin verses in commendation of the piece, and upon the 'exempla vitæ' deducible from it: and a compliment to the Author in Greek Hexameter and Pentameter, by Richard Pember.

The Valetudinarian, in Latin, 'Comædia a Magistro Johnson." The scene is St. Bartholomew's Hospital. This and the next are in the University Library Ff. 11. 9.

Pastor Fido, acted in King's College: it is in Latin and taken from Il Pastor Fido di Signior Gnarini.

Synedrium, i.e. Concessus Animalium, vid^{t}. collectio, more Comædiæ aut pocius Tragediæ descriptum. It is O. 3. 25. Trinity Library, MSS. The Drama is in Latin Iambics Trim^{r}. and Tetram^{r}. the argument to each scene in Hexameter. The Animals have names allotted them, e.g. Fulebius rex, leo. At the beginning is the signature "per me Radulphum Worcelæum 27 die Februarii 1554."

as models. Among the most celebrated was the Comedy of Pedantius acted in Trinity College in 1590, and first printed in 1631 at the sign of the Greyhound in St. Paul's Church-yard. It is written entirely in Latin prose. The hero is a pedant. The story is his unsuccessful

On the first fly leaf are these verses:

Actibus in vanis, actus simul atque voluptas
Præterit, at longum plena dolorque manet.
Actibus in sanctis, transit labor ipsaque pena;
Sed remanet merces fructus et inde diu.

Richard the Third, represented in the Hall of St. John's at the Bachelors Comitia 1573, the composition of Dr. Legge, Master of Caius and Goneville College. This is in Latin iambic trimeter, with stage directions in English, and shows a large list of Dramatis Personæ. The representation occupied three evenings.

Hymenæus, a comedy in 5 acts—in Latin, on the Terentian model, with a Prologue.

Pædantius, a comedy enacted in the hall of Trin. Coll.—The author was Mr. Forcett. The plot is as follows—A schoolmaster, by name Pædantius, and a slave whose name is Crobulus, and whose owner once was Chremulus, are rivals for the possession of Lydia, a female slave of Charondas, an old man of great wealth: she gives her affections to Crobulus, but unfortunately the consent of Charondas is necessary, which can be bought but by thirty pounds, the price of the girl's freedom. By the contrivance of Crobulus and his friends, Pædantius is made to pay the money and Crobulus takes the lady.

The three preceding are in MS. (125) in Caius College Library.

Club Law, 'fabula festivissima data multum videntibus Academicis, frustra Oppidanis dolentibus,' Fol. MS. Jesus College Library.—This memorandum is fully borne out by Fuller's infinitely entertaining account of the matter in his History of the University, §. 7. p. 186. Fol. Ed. He describes it as "a merry but abusive" comedy, acted by the "young Scholars" in Clare Hall, who had this recourse to their wits as the weapon wherein lay their best advantage, to avenge themselves for a wrong they conceived they had sustained from the Townsmen. It was composed in English, that none of their shafts should miss their mark. This was in $159\frac{6}{7}$.

Pammachius, acted at 'Christys Colledge' in 1545 produced a correspondence between Matthew Parker, then Vice-Chancellor, and Gardiner, Bishop of Winton and Chancellor of the University, which exists in MS. cvi. C. C. C. Library, and is printed in Dr. Lamb's Excerpta from it. See also Strype's life of Archbishop Parker.

In the Bp. of Winchester's letter to the Vice Chancellor, it is described as "a tragedie called Pammachius, a parte of whiche tragedie is soe pestiferous as were intollerable" and he requires information "in such matters of innovation and disorder."

attempt to make love. The scene is laid apparently in the University. There is a great deal of mock-argument in the old Scholastic style,

The Vice-Chancellor's reply opens in the usual style:

"Pleaseth your Honourable Lordship after my due commendations, to knowe, that according to your commandment in yo^{r} last letters, I have used the wisdom of the doctors and presidents of all the Colleges of the Universitie for the tryall of the truth concerning the tragedie, &c."

Those present were summoned and asked what they heard offensive. He "convented also the Master and Fellows and found only two offended. One of these Mr Scot said "he was neyther agreable to the playing at y^{e} first, nor pleased with it when it was played"—as he had signified to the Chancellor—"with the deposition of the which Mr. Scot to yo^{r} Lordship I perceyved some of the companye to be much greved." Mr. Scot, in the question of playing it, was accused of saying "it was thoroweout poyson" and "under that pretense they would destroy al godlines."

The Archbishop admits that "the tragedie did contayne both slanderous cavillations and suspitious sentences—but (by the advertisement of the Master and Seniors) they used the foresight to omyt all such mattyer whereby offense might have been given — and none had been found, who was offended," among the audience.

The Bp. of Winchester replies in a third letter, long and severe in tone, intending to appear very serious and showing deep offence and hot anger: "having perused the boke (for a boke, with the passages spoken of cancelled, had been sent to the Chancellor) sent him, he declares his dissatisfaction with the omissions and additions and corrections."

"I would not be over curious, oonles the offender wer notable, to bring to lyght his faulte, that hymselfe hath used meanes to hide fro the worlde; but if the offender be soo destitute of al feare and shame as these players wer why shuld any man forbere when they walke in the streate naked to poynt them with his finger and saye there they goe. I here many things to be very far out of ordre both openly in the Universitie and severally in the Colleges"—and then he goes on to complain of the neglect of the 'pronunciation of certain greek letters' laid down by himself, at which he seems to feel very sore: and ends with reminding the University of his Office, the authority of which he is determined to maintain and promises an Order of Council.

The superscription is

To my loving frend
Master Vice Chancellor of
Cambridge."

Another letter follows the Vice Chancellor's above, more urgent and particular and angry — requiring to know "*the very truth:*" "I have harde specialties that they reproved Lent fastyng, al ceremonies, and albeit the wordes sacrament and masse were not named, yet the rest of the matter wryten in the reprofe of them was expressed; and to the entent

and some dull and occasionally indelicate attempts at wit. We have translated the speech of a poor tailor, not for its intrinsic merit, but as shewing that that class of tradesmen were no better treated by our forefathers, than their successors at the present day.

"There is not a more knavish set of debtors in the whole world, than these same scholars; for they stick fast to their school gibberish, and care not a rush for all our sound arguments, though we quote them the gravest authority to boot. If out of mere compassion we let them into our sanctum, they are not content with robbing us of our finest woollens, but they take our bombazines and our silks too—damask silk, shaven silk, nappy silk, and I know not what besides: for an they were Gentlemen Templars, they could not go in more gay attire. But when the money is due, they are mighty hard to meet with. If we knock at the door of their chambers, they cry—Not at home good neighbour—or they take good care to be down in the country, or they swagger at us saying—Who are you—What's your business with me—or they jest at us with rhymes, and sing"

I am not, I wont be, I cant be at home, &c.

A serious riot took place during the performance of a play in King's College hall A.D. 1606. A decree[14] of the heads issued soon afterwards informs us that the glass windows were broken by stones, the door of the

it maye appere that howesoever yought eyther of frayle lightness or malyce wold abuse ther gifts, We that be hedes and rulers over them shuld not be seen, eyther by sufferance or negligence, to be blamewordy of the faults."

Then followes the order in Council—conciliatory and grave in tone—dated St. James, May 15, 1545. The Vice Chancellor was to call up those concerned and admonish them "to endevour themselves so to employe theyre wittes and studies in knowlege of that is good trew and holsom as all that is indede poyson, eyther in lerning or in maner, be expelled and putt out, and no such matter, eyther in play or ernest, to be moved or meddled wyth, as shall offende the lawes and quiett of this realme."

To these may be added, the plays made by 'the Athenian Blacksmith,' Joshua Barnes, existing in MS. in his College. The Academie or the Cambridge Dunns was acted June 26, 1675. "A curious specimen of the licentiousness of the times." Landgartha or the Amazon Queen of Denmark and Norway, was designed for the Prince and Princess of Denmark. There is also an imitation of Plautus' Trinumero.

[14] See MS. 578. Cains College.

hall was battered open by a wooden post and divers Noblemen, Doctors, &c. present at the play, were put in imminent hazard of their lives.

The plays were sometimes acted in the yards of [15]Inns, round which galleries ran very convenient for the spectators. The yards of the Falcon and Eagle Inns were thus honoured, and in both we still observe remains of the ancient galleries.

Plays were acted on the visit of Prince Charles in 1612, and for three or four consecutive days before King James in 1614 upon which occasion 2000 spectators were accommodated in the hall of Trinity College.[16] The latest performance on record is that before Prince Charles in 1642. Soon afterwards the civil war broke out, and all public diversions were discontinued. In 1647 it was decreed that all actors in plays for the time to come should be publicly whipped and the spectators fined 5*s*. In spite of this [17]prohibition theatrical clubs have occasionally existed among the students; and it is only three years since an

[15] The following is an entry in J. Mere's Diary. MS. CVI. C.C.C.

"Jan. 1 It. I dyned at Pemb. Hall. Coenet Prime and his being there and played, and not the towne wayts.

It. A show in Trinite College in ther courte of the wynning of a holde, and taking of persons, with wayts trumpetts gonnes and squybbs.

3 It. A play at y^e^ Fawkon and one at y^e^ Saresines hed.

In the year 1600 one of these plays was acted at the Black Bear. A circumstance happened at the representation, which shows the distaste at that time entertained by the University against the costume, afterwards so generally introduced in the seventeenth century. "Dominus Pepper was seen of an improper habit, having deformed long locks of unseemly sight and great breaches undecent for a graduate scholar of orderly carriage; therefore the said Pepper was commanded to appear presently and procure his hair to be cut and powled, and which being done, said Pepper returned to the consistory and was suspended ab omni gradu suscepto et suscipiendo." The strife about the second point, and the extravagance of fashion in both belong also to modern times.

[16] In 163½ King Charles and Queen Mary came to Cambridge, and were entertained at Trinity College with comedies, and expressed candid acceptance thereof.

[17] In 1674. St. Mary's Hostle, belonging to Bennet College, "propter Scholas Publicas, ad portam Coll. Gonvilli et Caii meridionalem" was purchased by the University with intent to erect a Theatre.

English play was acted in one of the halls with the sanction of the Master of the College, and the Chancellor of the University.

A custom apparently of a ludicrous nature, though we cannot now tell how far it deserved the name of an amusement was prohibited in the first year of Elizabeth. It is described in the latin edict against it as the 'Cæremonia saliendi recentes scholasticos'. Whether it was connected with the 'publicæ choreæ' forbidden in statute No. 47, or whether it was a torment similar in principle to that of tossing the new-comers at school in a blanket, or whether the freshmen danced while the sophs were at dinner, may admit of some doubt. It seems to have been a convivial custom; for a proviso is added to the statute "modicæ tamen impensæ possunt in conviviis retineri."

The last ceremony we shall mention was probably a good joke with all but the unfortunate subject of it. The punishment for missing chapel was to be compelled to ride the stang or wooden horse. Ray in his collection of old words published in 1768 speaks as if the custom were still kept up in his time at some of the Colleges of Cambridge. In Scotland the same punishment is inflicted on faithless husbands. The word comes from the Icelandic staung, hasta, a stake. In Yorkshire it meant according to Ray, a rood of land. W. G. H.

The following year a grace passed "to appoint Syndics to set about building a Theatre, and beginning work to secure the £500 given by Bishop Laney in case it was begun within a year. N. Nothing was done." The building returned to what was probably its original use, a dwelling house. MS. 12mo. Jesus College.

So late as 1834, a sum of money was bequeathed to the University by a Lady, for promoting the composition and acting of Tragedies and Comedies by the Graduates and Undergraduates: but before any resolution was formed about accepting or rejecting the bequest, it was found that the property left by the testatrix would not supply the means.

Anthony Little was a member of King's College A.D. 1551, and had this epitaph made upon him, according to Hatcher.

Parvus eram; mihi parva dedit sapientia nomen.
Conveniunt rebus nomina sæpe suis.

Granta! besung so late in song
By Churchyard Bard her meads along;
Where loit'ring on the Fenny ground
Slow Camus creeps with tread profound.
Bright Sol that gilds the upper skies
Surveys her stream with languid eyes;
Whilst Aura's breath the vapours chase,
The morning steams, from off her face:
The milk white swan with eyes of sloe
Majestic paddles to and fro:
The trout, that near the surface ply,
Course the slim gnat and wanton fly.
Beneath the sedgy bowers, unseen,
Lurks the large Pike with hunger keen;
The elms that crown the bordering steep
Extend their boughs to take a peep;
Willows with silver leaf bespangle,
And in her waves delight to dangle.
Collecting every rill that flows
From chalky cliff with verdant brows,
No more caressed by courtly swains,
She strays inglorious o'er the plains:
Till Reverend Cam her waters join,
The Learn'd, the Holy, the Divine.

Shortgrove, a Poem in MS. *by*
Matthew Brettingham.

A LEGEND OF THE HILLS.

THE Gogmagog Hills, or, as they were more anciently termed, the "Pleasant Hills of Balsham," would in most parts of England be looked upon as little better than hillocks, but Cambridgeshire is not famous for its mountains, and in their present position these *hills* lift their heads proudly over every thing which lays claim to the same name in their immediate neighbourhood. They are one of the favourite objects of pilgrimage to the Cambridge Student, on account of the rich and extensive views which are seen from their summit.

The most agreeable approach to the hills is by the lower road through Cherry-Hinton, which, with the clear limpid stream that skirts it, and the soft turf of the pasture meadows over which it leads, is in Summer one of the prettiest walks about Cambridge. But the more direct road lies along the high-way to Linton—dull, straight, and dusty as any road may well be, yet it leads to the loftiest part of the Gogmagogs, where, on the right, under a tuft of trees, by a simple turn on the bench which some kind hands have placed there, we may enjoy almost at one view the wide panorama extending from the extensive level of Cambridgeshire, with the Minster of Ely as its central and principal object, to the rich and well wooded county of Essex. Before the Linton road reaches the foot of the hill, it opens upon a plain lately inclosed. At this point a road turns off to the left, skirting on one side this open ground, and bounded on the other by a hedge. If we follow this road, we enter, near the top of the hill, the still noble remains of one of the many Roman military roads which branch off from Cambridge. If we here turn towards Cambridge, we may trace the form of this road for some little distance along the ploughed fields pointing towards the Castle. Not far from the place where we are now standing, are two barrows, termed by the peasantry the *Two Penny Loaves*. If we turn our back upon Cambridge, we see the ancient road, still used as a carriage-way, running for several miles in a direct

line towards Colchester, and if we turn our steps along it we find it accompanied from time to time by the same ancient sepulchral tumuli which we have just observed.

Between this Roman road and the road to Linton before mentioned, the hill reaches its highest elevation, and the summit is here crowned by a circular camp, defended by a strong double entrenchment, with openings to the North and South, and accompanied also with tumuli. It was probably a fort of the Britons, and, from the vicinity of the Roman road, we may suppose that it was afterwards occupied by the 'Rulers of the World;' in those days it commanded a view of the continued chain of camps and fortresses which were formed to restrain and repress the native tribes who held the marshes and low country of Cambridgeshire, Bedfordshire and Lincolnshire. For at least eight centuries this encampment has borne the name of Vandlebury; because according to an old local tradition, in the savage warfare which ravaged this part of the country during the days of Saxon rule, it had been occupied by a pagan tribe called Vandals, or Wendles. It has now entirely lost the wild character which formerly distinguished it, and the interior is occupied by the seat of Lord Godolphin. But, during several centuries, the camp of the Britons, and the Romans, and the Vandals, lay desolate and tenantless—or at least such tenants as it possessed were no beings of earthly make.

It was early in the twelfth century—when Cambridge Castle, whose ruins have now almost disappeared, was but recently finished, and was occupied by a powerful baron—in the Castle hall, when the feast was ended, and the 'bray of minstrelsy' had died away, and the shouts of the half-drunken Warriors was no longer heard, the household of the baron used to assemble about the fire on a Winter evening and tell tales of olden times over the dying embers. On one of these occasions the number of guests was increased by the presence of a knightly stranger, whose name of Osborn tradition has handed down to us, and who had arrived that same day from a distant county. As the talk went round, it passed by degrees from ancient heroes and the borders of distant lands to those which were nearer home, and one of the company began to relate how the neighbouring camp of Vandlebury, which none durst ap-

proach after nightfall, was occupied by spectral warriors, and that whoever entered the circular inclosure by moonlight, mounted and armed, and had courage to challenge an opponent, would not fail to meet one similarly mounted and ready for the encounter, but that none who had yet dared to enter had ever returned alive from the contest.

The curiosity of the strange Knight was deeply excited. He was a true seeker of adventures; and he determined within himself that that very night he would explore the truth of what he had heard. It was not long before an opportunity offered itself of retiring unobserved; and he called his faithful and noble esquire, mounted his trusty steed, and was quickly on his way towards the scene of this fearful legend.

When they reached the top of the hill, the Moon was shining brightly on the heath. It was necessary, if he would succeed in his undertaking, that no mortal eye but his own should see what took place. But Osborn was a Knight of tried and well-known valour; he directed his esquire to wait his return at the outside of the entrenchments, and having entered by the only opening which, as the contemporary chronicler informs us, then existed, he confidently and boldly uttered the challenge "let a Knight come and encounter his equal!" The words were scarcely out of his mouth when he beheld on the other side of the inclosure a knight in complete armour, mounted on a large black steed, with his Lance already couched in its rest. Osborn was at first startled, but he lost not his presence of mind; he put himself in the same posture as his foe, and almost in the same instant they met in the middle of the circle with a fearful shock. The Knight staggered for a moment in his saddle, then recovered himself and beheld his opponent stretched on the ground. The latter recovered his spear, in his anger thrust it into Osborn's leg, and then as suddenly disappeared.

The whole action passed in the course of a few seconds, and the knight in his surprize at the event and eagerness to seize the steed of his vanquished adversary, the constant prize of the victor, was scarcely conscious of this last act of his enemy. He led the black horse from the circle, joined his esquire who was joyful at his unexpected escape, and took the way back to Cambridge.

Meanwhile the Knight had been missed from the Castle, and the

rumour was soon abroad that he had been seen taking the way to the enchanted camp of Vandlebury. Not only the household of the baron, but not a few of the townspeople also, were collected together, and were looking in anxious expectation for his return; and as he approached the town, which was then little more than a collection of scattered houses, he was welcomed with loud exclamations of joy, and the captured steed led in triumph into the court of the Castle: here the horse was tied up with strong ropes, and a crowd of people kept watch around it, in expectation of the result. For sometime it acted no otherwise than other horses would have done under the same circumstances, but as morning approached it became continually more restive; it snorted hoarsely; its fierce eyes flashed terribly with streams of fire; it pranced and beat the ground with its feet; and, as the first note of the cock was heard, it broke to shivers the bonds which held it, and darting across the yard, disappeared nobody knew how or where.

Osborn had been conducted into the Castle immediately on his arrival, and, when in the act of disarming himself, he perceived for the first time that he had been wounded in the encounter, for his boot was full of clotted blood. A skilful surgeon, or leech (as he was then called,) dressed the wound, and in a few days it was to all appearance healed. But ever after, as long as he lived, when that particular day of the year came round, at the hour when he had encounted the spectre knight, his wound broke out anew, and bled during the night, causing him to suffer the most excrutiating torments. At last, like a true Christian Knight, he took the Cross, and went to the East, and there fell bravely in battle against the Infidels.[1] W.

[1] This wild story is told by a contemporary chronicler, Gervase of Tilbury, in his *Osia Imperialia*, who had it from the 'most creditable authority.' It is repeated in the celebrated Guta Romanorum, where Cambridge, called by Gervase *Cantabrica* is metamorphosed into *Cathubica*. The account of the family meeting about the fire in the hall is an interesting trait of baronial life, "Hic aliquo die," says Gervase, "castrum memoratum ut hospes ingreditur, et cum in hyemis tempore post cœnam nocte familia divitis ad focum, ut potentibus moris est, recensendis antiquorum gestis operam daret et aures accommodaret." &c. It is hardly necessary to point out the use which Sir Walter Scott has made of this legend, in the poem of Marmion. We may add, that those who have hitherto spoken of it, seem not to have known the true sense of the encounter.

SIGHED ON KING'S BRIDGE. Oct. 1838.

φεῦ, τῶν Ἀθηνῶν ὡς στένω μεμνημένος.

When last I stood where now I stand
And pored upon the scene around,
That once, methought, some wizard hand
Had planted on this fairy ground,
Far other were the thoughts that stole
In sweet delusions o'er my soul.

Yet why so changed?—through glades as green
The pensive Cam still wanders on;
Still streaks the lawn with silver sheen,
And threads her palaces of stone:
Still sports the blossom-laden breeze
In dalliance with yon chesnut trees.

Too true!—perchance *I* catch alone
Sad music in that trickling wave
Of links now broken, friendships gone,
Loved voices silent in the grave.
To *me*—that frolic breeze but plays
The leaden dirge of happier days.

Laugh on, laugh on, ye merry crew,
In fancy's sunshine, whilst ye may;
I once was blest with hopes like you,
As free, as careless, and as gay—
Till sank that Sun—and the grim morrow
Rose shrouded in the pall of sorrow.

So, when *your* pride of youth is bent
And sadness stamped upon your brow,
Your hearts seared, blighted, riven, rent
By woes you cannot dream of now;
Would you find comfort in a tear—
Return alone, and weep it here.

H. G.

A REFRACTORY STUDENT.

If it be hard upon the reputation of an individual to put him forward as a solitary instance of a character which must in the nature of things be found occasionally staining the pages of Academical History; we shall give partial compensation by relating the conquest he made over himself.

[1] "Nicholas West, when 'young scholar' at Kings, being a factious fellow, set the whole College by the eares about the Proctorship, (because the choice had not gone to his liking), and when he could not effect his desire, set the Provost's Lodge on fire and stole certaine silver spoones"—it may be supposed in the confusion that resulted; naturally enough after this, he "went away [2](fuga sibi consuluit). But within a short space after he became a new man, repaired to the University, and with general approbation, for his excellent learning, when his time was come, he was made Doctor in Divinitie." He subsequently played a very eminent part in Church and State: and finally at his death became a Benefactor to his College, "ut expiaret sua furta et facinora quæ juvenis patraverit, insignem se Collegio Benefactorem præstitit[2]": another hand adds "ie, poculum dedit pulcre cælatum et deauratum; ac *præterea nihil.*"

[1] Tho. Hatchers Catalogue of Fellows and Scholars. MS. 273. Cai. Coll.

[2] Jesus Coll. MS.

The 'Lawe of Armes' dealt largely in metaphor, and in giving expression to its imaginative efforts borrowed the aid of poetry—of what quality will be seen from the following example.

Sutton beareth or A lion rampaunt vert
torche le que langued and armed, gules:
A noble armes as they do us advert,
That scilful are in herouldes correct rules.
Worthy for he a riall lyon is:
his dobell tale a dobell force doth shewe;
his blody pawes with forther proffe of this
his corage haulte setes planely to the vew:
Riche, for he is superior unto gould;
fayrer, for his coller is the pleasaunt grene;
Auncient, for he displayed in batteles ould
A terror to his enemies oft hath bine;
And at all tymes few englishe subiectes shild
Might of moe Gentlemen be borne in fielde.
Three Annuletes or unnecked is his crest,
one helme one Argent and azure sett:
his mantel gule, with doblinge argent drest;
his word *fraudem fuge*, 'abhore deceyte':
the lynkened ringes betoken constant faythe;
pureness and trewth the wreth doth wind in one;
the mantel, corage whereon counsails stay;
the worde declares a hat to guile alone.
Of divers houses Sutton beares this cote,
this worde and crest to Haddon proper is;
to come of one armes thos divers not.
Straynge crestes their divers stayes for power doth miss
in worthyest lyene in Worship to defend
Yt selfe all thos that one yt selfe descend.

MS. Cai. Coll.

THE CAMBRIDGE PHILOSOPHICAL SOCIETY.

May 28, 1838.

My dear Sir,

In compliance with your request I have consulted the records of the Philosophical Society, and have now the pleasure of communicating the results of my research.

I have learned that the project of forming the Society originated, in 1819, with Professor Henslow (then only B.A.) and Professor Sedgwick, during a Geological tour in the Isle of Wight; and that on the return of those gentlemen to Cambridge, their plan was mentioned to Dr. E. D. Clarke, the celebrated traveller, at that time Professor of Mineralogy, by whom it was enthusiastically adopted and the following notice printed and circulated among the resident graduates.

"Cambridge, Oct. 30, 1819.

The resident Members of the University who have taken their first degree, are hereby invited to assemble at the lecture room, under the Public Library, at 12 o'clock, on Tuesday, Nov. 2, for the purpose of instituting a society, as a point of concourse for scientific communications.

Hon. G. Neville
Bishop of Bristol
Dean of Carlisle
Dr. Kaye
— Davy
— Webb
— E. Clarke
— Haviland
— Ingle
Professor Monk
— Cumming
Professor Sedgwick
— Lee
R. Woodhouse
Rev. T. Kerrich
— A. Carrighan
— T. Jephson
— J. Holme
— W. Mandell
— J. Hustler
— J. Brown
— G. Macfarlan

W. Hustler
Rev. J. Lamb
— T. Hughes
— J. Evans
— G. Peacock
— F. Fallows
Rev. J. Whittaker
— R. Crawley
— H. Robinson
W. Whewell
J. Henslow."

This resulted in a numerous meeting, at which it was resolved

"That a Society be instituted as point of concourse for scientific communication," and

"That the following gentlemen form a Committee to draw up rules and regulations for the proposed institution.

Dr. Kaye
— Clarke
— Haviland
Professor Farish
— Cumming
Professor Sedgwick
Mr. Bridge
— Jephson
— Fallows."

On the 15th of November, this Committee made its report to a general meeting of the graduates of the University, and it was resolved, that the Society should be denominated the CAMBRIDGE PHILOSOPHICAL SOCIETY; and "That this Society be instituted for the purpose of promoting Scientific inquiries and of facilitating the communication of facts connected with the advancement of Philosophy." Various rules and regulations were passed, and the following officers elected:

PRESIDENT.

Rev. W. Farish, Magdalene College, Jacksonian Professor.

VICE-PRESIDENT.

John Haviland, M.D. St. John's College, Professor of Physic.

SECRETARIES.

Rev. A. Sedgwick, M.A. Trinity College, Woodwardian Professor.
Rev. S. Lee, M.A. Queen's College, Professor of Arabic.

TREASURER.

Rev. B. Bridge, B.D. Fellow of St. Peter's College.

COUNCIL.

Rev. E. D. Clarke, L.L.D. Jesus College, Professor of Mineralogy.
Rev. J. Cumming, M.A. Trinity College, Professor of Chemistry.

Rev. T. Kerrich, M.A. Magdalene College, Principal Librarian.
Rev. T. Catton, B.D. Fellow of St. John's College.
R. Woodhouse, M.A. Fellow of Caius College.
Rev. T. Turton, B.D. Fellow of Catharine Hall.
R. Gwatkin, M.A. Fellow of St. John's College.

The Society being now established, its founders were soon gratified by a large accession of Members, and it quickly attained that high scientific character which it still possesses.

It being felt by many members of the Society that a news room was much wanted in the University it was determined, at a meeting held May 22, 1821, that a reading Society should be instituted amongst the members which should be supplied with several newspapers and scientific journals; and at an extraordinary meeting, summoned for the purpose on Dec. 3, in the same year, it was resolved that the Reading room and its funds should be taken under the control of the Society, and that all new members of the Society should pay, during their residence in Cambridge, £1. 1*s.* annually towards the support of the Reading room. This room is furnished with numerous literary and scientific periodical publications and newspapers, which now form an extensive and valuable collection of the Journals and Reviews published since the foundation of the Society; and the newspapers having been preserved are, with the exception of two or three retained for the purpose of reference, deposited in the Public Library of the University.

The Meetings of the Society commenced on Dec. 13, 1819, when the first of them took place in the Museum of the Botanical Garden. The Meetings continued to be held in that place until May 1, 1820, when the Society took possession of its rooms in the house opposite to the entrance to Jesus lane. It continued to hold its meetings in these apartments until 1831, when a removal was found necessary, and the following members were appointed to take measures for that purpose, namely, Dr. Haviland, Dr. Thackeray, Professor Cumming, Mr. Chevallier and Mr. Willis; and it was ultimately resolved that a house should be built for the Society according to a plan and estimate which was prepared by Mr. C. Humfrey, and accepted at a meeting held May 16, 1832. The following members formed a Committee for the purpose of superintending the building, namely,

Dr. Haviland, Dr. Clark, Dr. Thackeray, Professor Cumming, Mr. Jones, Mr. Peacock, Mr. Lodge, Mr. Jenyns and Mr. Willis; and in the Autumn of 1833, the Society finally removed into the house which it now occupies in All Saints' Passage.

For the purpose of facilitating these arrangements it was found advisable that an application should be made to the Crown for the grant of a charter of Incorporation; which having been graciously accorded to the wishes of the Society by King William IV. was accepted by that body at a meeting held for the purpose on Nov. 6. 1832, and a common seal adopted bearing a representation of the statue of Newton in the Antechapel of Trinity College.

By the Charter of this Society it is directed that its members shall consist of Graduates of the University of Cambridge; that its concerns shall be under the controul of a Council, President and other officers[1]; and that the same Fellow shall not fill the office of President for more than two successive years. At the meetings, which are held in the evening on three alternate Mondays in each term, many valuable and interesting papers have been read, a considerable number of which have been published from time to time under the title of "Transactions of the Cambridge Philosophical Society," and now amount to six quarto volumes with numerous plates.

Having now given, in as few words as possible, an account of the origin and progress of the Society, I should have proceeded to describe its valuable Museum of British and Foreign Natural History which contains extensive collections of British birds, shells, fish and insects and also a great number of fish from China, the coasts of S. America (collected and presented by C. Darwin Esq.) and other countries, besides numerous foreign insects and various curiosities, had I not been aware that that department is in far better hands.

In addition to the very valuable collection of Literary and Scientific Journals, the Library of the Society contains copies of most of the works published by its members, and by many other promoters of Science; it is also greatly enriched by the liberality of numerous British and fo-

[1] For the rules and regulations of the Society, see the University Calendar, where also will be found a list of the members.

reign Scientific bodies who present to it their respective Transactions and other publications.

In conclusion, My dear Sir, allow me to subscribe myself yours most sincerely

B.

I have appended a list of the officers of the Society from its foundation, with the dates of their appointment to the different offices.

PRESIDENTS.

1819. Rev. W. Farish, Jacksonian Professor.
1821. Rev. Dr. Wood, Master of St. John's College.
1823. Dr. J. Haviland, Regius Professor of Physic.
1825. Rev. J. Cumming, Professor of Chemistry.
1827. Rev. Dr. Kaye, Lord Bishop of Lincoln and Master of Christ's College.
1829. Rev. Dr. Turton, Regius Professor of Divinity.
1831. Rev. A. Sedgwick, Woodwardian Professor of Geology.
1833. Mr. Joshua King, President of Queens' College.
1835. Rev. W. Clark, Professor of Anatomy.
1837. Rev. Dr. Graham, Master of Christ's College.

VICE-PRESIDENTS.

1819. Dr. J. Haviland, Regius Professor of Physic.
1821. Rev. Dr. E. D. Clarke, Professor of Mineralogy.
1822. Rev. T. Turton, Lucasian Professor of Mathematics.
1823. Rev. W. Farish, Jacksonian Professor.
Dr. F. Thackeray.
Rev. J. Cumming, Professor of Chemistry.
1825. Rev. A. Sedgwick, Woodwardian Professor of Geology.
Rev. B. Bridge.
Rev. J. Hornbuckle.
1827. Rev. Dr. Wood, Master of St. John's College and Dean of Ely.
Rev. J. Cumming, Professor of Chemistry.
Rev. G. Peacock.
1828. Rev. A. Sedgwick, Woodwardian Professor of Geology.

1829. Rev. W. Farish, Jacksonian Professor.
Rev. T. Chevallier.
1830. Rev. J. Cumming, Professor of Chemistry.
1831. Dr. J. Haviland, Regius Professor of Physic.
Rev. G. Peacock.
1833. Rev. W. Clark, Professor of Anatomy.
Mr. G. B. Airy, Lucasian Professor of Mathematics.
Mr. W. H. Miller, Professor of Mineralogy.
1835. Rev. J. Cumming, Professor of Chemistry.
Rev. A. Sedgwick, Woodwardian Professor.
Dr. F. Thackeray.
1837. Dr. J. Haviland, Professor of Physic.
Rev. L. Jenyns.
Mr. W. Hopkins.

TREASURERS.

1819. Rev. B. Bridge.
1826. Dr. F. Thackeray.
1835. Rev. G. Peacock.

SECRETARIES.

1819. Rev. A. Sedgwick, Woodwardian Professor.
Rev. S. Lee, Professor of Arabic.
1821. Mr. J. S. Henslow.
1826. Rev. W. Whewell.

STEWARDS OF THE READING ROOM.

1822. Mr. W. Whewell.
1826. Rev. J. Lodge, University Librarian.

SECRETARIES FOR THE READING ROOM.

1832. Rev. J. Lodge, Principal Librarian.
1836. Rev. R. Willis.

MUSEUM OF THE CAMBRIDGE PHILOSOPHICAL SOCIETY.

The Cambridge Philosophical Society has been employed from the period of its first establishment in 1819, in gradually forming a Museum of Natural History. With a view to this end, it has from time to time effected several purchases, as well as received the contributions of various donors. The Museum however is not large; partly owing to the limited funds which can be appropriated to its support, and partly to the necessarily restricted space allotted for its reception in the Society's house. It is principally, though not exclusively, devoted to the illustration of the British Fauna. The foundation of the Museum may be attributed to Professor Henslow, who presented to the Society at its first institution his entire collection of British Insects and Shells, arranged respectively in two cabinets. Several smaller donations quickly followed, leading the Society to take an increased interest in this part of its establishment. In 1828, a spirited subscription was commenced amongst its members to assist in purchasing a most valuable collection of British Birds, for obtaining which an opportunity then offered itself. This collection had belonged formerly to Mr. John Morgan of London. It was extremely rich, especially in the rarer species. Many additions however have been since made to it; and the whole forms now a range of thirty large cases, which are placed round the principal room in the Museum. The birds are beautifully preserved; and the cases of sufficient size to admit, in many instances, of containing entire families. One of the cases contains British Quadrupeds. In 1829, the Society purchased a small collection of British Insects which was incorporated with that previously presented by Professor Henslow. This collection, which consisted of about 2000 species, was valuable from the specimens having been arranged and named by Mr. Stephens, the celebrated Entomologist of London. Various additions in the same department have been since made from time to time by different contributors. In 1833, the Society

purchased Mr. Stephens's entire collection of British Shells, contained in two cabinets and comprising a most extensive series of species as well as of individuals of each. The Museum has been further enriched, in the department of the British Fauna, by a collection of Birds' Eggs, presented in part by Mr. Yarrell and in part by Mr. Leadbeater;—also by a collection of Fish, obtained principally on the southern shores of the island by Professor Henslow and the Rev. L. Jenyns;—and by a small collection of marine *Invertebrata*, obtained at Weymouth by the former of the two gentlemen last mentioned.

The foreign department of the Museum is not extensive, consisting for the most part of single specimens which have been presented at different times by different individuals. It contains, however, a small collection of reptiles presented by Mr. Thomas Bell. It is also rich in Ichthyological specimens; having been presented some years back with a collection of fish made at Madeira by the Rev. R. T. Lowe; subsequently, with another collection made in China by the Rev. G. Vachell; and yet more recently, with the entire collection of Fish brought home from South America and some other portions of the globe by C. Darwin Esq., of Christ's College, and accompanying Naturalist in the late voyage of the Beagle, under the command of Captain Fitzroy. The whole of the fish above alluded to, as well as those belonging to the British collection, are preserved in spirits. They amount to several hundred species; and many of those comprised in the Darwin collection are entirely new. Altogether, they constitute a highly valuable as well as interesting portion of the Society's Museum.

Independently of the collections above enumerated, the Philosophical Society has made it an object to establish a separate collection of the principal animals found in Cambridgeshire. This is a step of the utility of which there can be no doubt. Local collections of this nature tend to illustrate the Faunas of particular districts; and local Faunas offer the best materials for completing our knowledge of the Zoology of the whole kingdom. They also throw light upon the geographical distribution of animals. In proportion to the number of places in which such collections are established, they assist in determining the extreme range of the different species, as well as the districts to which they are ordi-

narily confined. In this department, however, the Birds of Cambridgeshire and a few of its Mammalia are alone as yet fitted up for public inspection; but considerable collections have been made in the other classes, which are destined one day to take their place in the Museum also.

The Museum of the Society, and that part of it in particular which has been just alluded to, has been probably instrumental in exciting much interest in the University in the science of Zoology, and diffusing amongst its members a taste for such pursuits. Nor is the surrounding neighbourhood at all unfavourable for the researches of the naturalist. On the contrary, Cambridgeshire may be considered as rich in animal productions. From combining within itself a considerable variety of soil and situation, it adapts itself to the habits of very different species. The fens in particular are inhabited by many rare aquatic birds and insects; and some of these, previous to the introduction of the present system of drainage, were in considerable abundance. It may perhaps be interesting to mention, that the entire number of vertebrate animals found in Cambridgeshire amount to 281. Of these 38 belong to the class Mammalia; 204 to that of Birds; 9 to that of Reptiles; and 32 to that of Fish. The invertebrate animals require further investigation; but they probably exceed 9,000, of which the greater portion belong to the division of Annulosa.

The Society has a small collection of minerals and fossils; but there being other Museums in the University devoted to these departments, they have received less of its attention than the Zoological part of the Museum above noticed. There are also a few antiquities, some of which were obtained in the county.

L. J.

NOTICE OF WILLUGHBY.

Francis Willughby, the friend and companion of Ray, and distinguished like him for his attainments in Natural History, was the only son of Sir Francis Willughby, Knight, of Middleton in Warwickshire. He was born in 1635. He received his education at Trinity College, where he took the degree of A.B. in 1656, and that of A.M. in 1659. From his childhood he addicted himself to hard study; and by incessant application acquired great skill in almost every branch of learning. Natural History, however, was the science for which he evinced the greatest partiality, and to which he devoted the largest share of his attention. He was of opinion that the study of animals had been much neglected up to his time, and he was anxious to do what he could for its advancement. In these pursuits he was much aided by the advantages of birth and fortune which he knew how to appreciate and to apply to just and useful purposes. Previously to commencing a system of original observations, he was careful to read what had been already written by authors on his favourite department. It was probably with this view that in 1660 he was resident at Oxford for a short time to gain the benefit of the Public Library. On leaving that place, he travelled, in company with Ray and others, over a considerable part of Europe and several times over his native country, for the purpose of extending his knowledge of Natural History. It was during these tours that he collected materials for his two great works on Birds and Fishes, which however he did not live to publish himself. He died in 1672, at the early age of thirty-seven. His manuscripts passed into the hands of Ray his fellow-labourer, by whom they were arranged and revised; and under whose Editorship they at length appeared in two Folio Volumes,—the *Ornithology* in 1676, and the *History of Fish* in 1678. Willughby was buried in the Church of Middleton, where there is a monument erected to his

memory. His premature death is much to be regretted, as his works evince great research and a habit of close and accurate observation, such as would have led him to have done much more for the science of Zoology had his life been spared.

L. J.

NOTICE OF LISTER.

MARTIN Lister, an eminent naturalist and physician, was born about the year 1638. He was descended from a Yorkshire family, and received the first part of his education under his great uncle, Sir Martin Lister, Knight, who was physician in ordinary to Charles I., and President of the College of Physicians. By him he was sent to St. John's College, Cambridge, where he took a B.A. degree in 1658. He was made fellow of his College by royal mandate after the restoration in 1660; and, two years afterwards, proceeded to the degree of M.A. In 1668, he travelled into France in order to improve himself in the study of medicine. Returning home, he commenced the practice of his profession at York, where he settled in 1670. In 1683, he was created Doctor of Physic, by diploma, at Oxford; and soon after, removed, by the advice of his friends, to London, where he was elected fellow of the College of Physicians. In 1698, he attended the Earl of Portland in his embassy from King William III. to the Court of France, of which journey he afterwards published an account containing observations on the then state of Paris and on the collections of natural curiosities which he met with in it. In 1709, he was made second physician in ordinary to Queen Anne, in which office he continued till the period of his death, which took place in February 1711-12. He was buried in Clapham Church, where his wife had been previously interred in 1695.

Lister is perhaps better known as a naturalist than as a physician. He was one of Ray's cotemporaries; and many of his letters to that distinguished individual are preserved. He seems to have devoted himself more particularly to the study of Conchology. His great work on this subject entitled *Historia sive Synopsis Methodica Conchyliorum* was published in folio in 1685[1], and contains figures, for the most part extremely accurate, of nearly all the shells which were known in his time. Unfortunately it is devoid of any arrangement that can be useful to the scientific naturalist. The next in importance of his publications is his *Historiæ Animalium Angliæ tres Tractatus*, which appeared in small quarto in 1678. This work consists of three principal treatises, one on spiders, which class of animals engaged much of his attention, and two on shells; there is added however a distinct tract on Fossils. An appendix to the whole was published in 1681. Besides the above, he published an edition of *Goedart's Insects;* also three *Exercitations*, as he termed them, on the *Anatomy of the Mollusca;* a volume of *Medical Exercitations*, and a small work on the subject of *Medicinal Springs*. These works are all in Latin. Lister was furthermore the author of several papers in the Philosophical Transactions, to which collection he was one of the earliest contributors.

[1] The eopper plates of this work became afterwards the property of the University of Oxford, where a new edition was published by Huddesford, in 1770.

J.

CHESTERTON

THE BOAT-RACE.

It must be allowed that the site which our ancestors adopted for the foundation of an University was not chosen with any reference to its adaptation to nautical exercises. Originally a scanty streamlet choked with mud and sedge and almost dry four months in the year, the Cam has been formed into an artificial canal by the hand of man and has been economically adapted to the wants of the coal-barges, to which it now affords a means of transit. Its width therefore is pretty uniformly from twenty to twenty-five yards; a channel about seven feet in depth is scooped in the centre, the water being often very shallow at some distance from the banks. The nearest lock is a quarter of a mile below the town, and the various boat-houses are ranged along the river side beyond it. It is now only twelve years since the naval armaments of Cambridge consisted almost entirely of funnies and canoes, large fleets of which were wont, on a calm summer evening, to glide down the stream and disport themselves on the bosom of the broad reach opposite Chesterton. In those days there was a lock immediately below that village, only one mile from Cambridge, which has lately been removed. The spirit of adventure seldom prompted the solitary mariners of those frail vessels to burst its frowning barriers. Yet Cambridge men of a past generation still refer with satisfaction to their long-remembered voyages to Ditton, a mile beyond the Chesterton Lock; where they would take tea, or perchance a stronger beverage, in anticipation of the toils of the homeward voyage up stream.

At the period of which we speak, about twelve years since, there might be found in our dockyards a two-oar or a four-oar; but there is

not the vaguest tradition of an eight-oar having ever floated on the waters of the Cam up to that time. It would be difficult to trace the circumstances which first suggested to the public mind the hitherto unimagined capabilities of our river: but it is evident that the world was already ripe for the discovery, when a sympathetic inspiration operated upon two great minds independently at the same time, and the idea was conceived simultaneously by a Trinity man and a Johnian. The one had been sent early in life to school at Westminster, where his young mind had expanded in full sight of the finest boating river in the world: a river laden with craft of every kind and dimensions; where the eight-oar was thrown into advantageous contrast with the lighter; where the violence of the tide operated strongly to the disadvantage of wherries; and where a canoe could hardly live. The earliest recollections of the other must have been those of crossing the Irish Channel on his way to Eton. At that seminary of hardy exercises his fancy was caught by the light and pleasant style of pulling there in vogue: he postponed every thing to the acquirement of the art, and his enthusiasm and toil were rewarded by the Captainship of the Boats. It is difficult to award to these great men their respective share of merit. On the whole perhaps the imaginative faculty was most strongly evinced in the Westminster, who could so far abstract his mind as to invest the waters of the Cam with the qualities and capabilities of the mighty Thames: the genius of the Etonian was preeminent in details: while not absolutely occupied in the manual process of rowing, his thoughts were always engaged upon the "Theory" of the art; under which title his philosophical mind comprehended the application of scientific principles not only to the handling of an oar and build of a boat, but to the colour of a flag and impression on a club-button.

The Johnians started in an old Eton boat of prodigious strength and weight, standing high out of the water, and cut, if we remember right, in steps like a three decker, not altogether unlike the Great Harry, as represented in a wellknown engraving of Henry VIII's passage to Calais. Such was the old "Lady Margaret," the venerable ancestress of a goodly line of daughters, who have inherited her title and improved upon her virtues. The Trinity crew adopted a wiser course under the direction of

their Westminster captain, and had their boat built in London; which proved in every respect superior to its competitor. This was soon ascertained in the trials of strength which the rival crews extemporized between themselves; the Johnians rowing gaily down the river, their steerer equipped with a bugle, which he occasionally blew in order to intimate his whereabout to the Trinity boat; which would by and by come up and give chase, and generally succeed in bumping or striking the stern of its gallant rival.

Such was the origin of boatracing at Cambridge. The example thus set by the boats of the two principal colleges was rapidly followed by several others, and the following year (1827) saw the organization of an University Boat Club, and the institution of regular and systematic racing. From that time, however, to the present there has been a great increase in the number of boats, the larger colleges frequently supplying two, three, or four crews. As many as twenty-five have been known sometimes to start in the same race: a noble and heartstirring sight to which we proceed to introduce our readers more formally.

It is an interesting sight on a fine summer's evening, about seven o'clock, to see the population of Cambridge, gowned and ungowned, pouring by several avenues across the broad common between the town and the river; while at the same time the clouds of dust which rise along the elevated terrace of the Ely road betoken a cavalcade of horsemen and open vehicles, which are taking the more circuitous route that alone is practicable for carriages and equestrians. The distance to the racing ground is not less than two miles; but the tedious journey of the pedestrians is enlivened by the procession of the racing boats, which follow each other in order with their flags flying, proceeding at an easy pace; their crews perhaps not a little anxious to elicit admiration by the neatness of their trim and the jauntiness of their demeanour. The racing-course extends about a mile and a furlong; being almost entirely embraced by two long reaches of the river, which make an elbow opposite the pretty church and vicarage-gardens of Ditton, and form a boundary on the left bank to a common or fen, which extends far away into the distance. Along the edge of this common runs the towing path, which is occupied by the spectators on foot, the horsemen forming an outer line on

the turf.[1] Boats of all sizes are drawn up along the banks, and on the opposite side of the river, which is impracticable for those who wish to keep up with the boats, are stationed groups of ladies and the less enthusiastic admirers of the sport.

What situation can there be in life of such thrilling interest as the few minutes preceding a University boat-race. Let the reader conceive from twenty to thirty boats arranged at brief intervals along a straight reach of five or six hundred yards in length; their prows projecting into the middle of the stream, in the very attitude of nautical impatience; the steerer in each boat holding the extremity of the rope by which his place is ascertained, by the extremity of his fingers; in each are eight men leaning eagerly forwards with the corner of their blades just touching the water, to give the utmost advantage of time and sweep to their start; the dense crowd on the bank watching the signal in breathless silence, and a sympathetic suspense spreading along the chain of spectators, from the mass collected on the spot to the straggling groups at the extremity of the course. And then let him imagine the sudden contrast as soon as the gun has been fired: the instant dash of two hundred oars; the steady double knock of two hundred rowlocks; the rush; the whirl of the narrow stream, torn into ten thousand conflicting eddies; and high above all the universal uproar from the banks; the shouting, the screaming, the frenzy, the Niagara of the human voice!

And now, stationed at a prudent distance, you see the black column which had fixed itself alongside the first boats dashing round the first corner, scattering at its approach the smaller knots of spectators whose anxiety it is to keep ahead of the tumult and spare themselves the

[1] Since these pages were written, the appearance of the scene above described has suffered a material change for the worse by the inclosure of the common in question. The spectators must henceforth be confined to the narrow and often muddy line of the towing path; and great inconvenience and confusion will arise from the intermixture of men horses and carriages, unless some judicious regulations be promptly resorted to. Changes of another kind are said also to have taken place in boating affairs since last summer, which the writer declines to specify:

> Ah! potius pereant lachrymæ, pereantque querelæ:
> Quicquid IN HAC ACIE gessisti, Roma, tacebo.

whole length of the course. Off run the stragglers with averted faces, trying to get a glimpse of what is going on behind them, and yet to avoid the dangers of the whirlpool gathering on their heels. See a small man in a cap without a gown, which latter he has deposited in his skiff or four-oar. He runs a few paces, turns, gets a glimpse of the Johnian red jerseys; up he jumps on tiptoe, utters a faint "John's!" and scuds again thirty yards further. The roar is close at his heels; he turns again, and is instantly closed in, jostled against at a disadvantage and thrown down,—his cap in the stream, his coat-tails in some lingering puddle;—you see him no more,—he has melted into the yeast of that human inundation.

And now we too are absorbed in the general rush, happily without the misfortune of the small Johnian. Opposite to the Ditton corner we are alongside of the first boat, the veteran Johnians, who have now kept their place "at the top of the river" for three seasons. Behind them is the Trinity, within twenty yards: it is shorter by five feet than its rival, and will gain round the corner. There is no water for the bow oars within ten feet of the bank, and the steerer must have steady nerves to keep his course at the proper distance. And now numbers two and four, who have been pulling their hardest in company with the rest, must pull harder still to coax the boat round the corner. Not half the distance has yet been done: the men are still in full vigour: the turn of the river has brought them within a few feet of the crowd on the bank, and they are saluted by name or number by many once familiar voices. But little heed is there on board of individual recognitions. All the attention they can spare from their work is to the rise and fall of the continuous shout: if it slacks, the popular opinion favours the escape of the Johnians; if it thickens, prow and stern are nearing each other; if it rises to frenzy-pitch, it may be a question of two, or three, or four more strokes. These considerations are principally for the hinder boat, in which the inability to see must be compensated by a greater acuteness of ear. Now is the time to exercise that organ: an inhuman individual howl has risen above the general clang—"Three strokes will do it!"

And three—nay, six strokes are taken, such as can only be taken by desperate men,—distinct heaves of the boat—and the Trinity has

overlapped the John's—there are that say she touched her: but in vain; the Trinity steerer has jerked his strings the least bit too suddenly; Trinity Bow-oar, in the agony of impatience, has glanced over his shoulder and jogged the boat; the preternatural impulse cannot be kept up; bow and stern are again separate, and the clear sharp line of the water between them grows longer and longer after each interval of their uneven strokes.

On both sides there has been a desperate spurt, and on both sides it is succeeded by some languor: men begin to abate a little of their confidence in "going back", and their fingers are not quite so sure of their grasp of the oar. The only consolation to each is that probably their rivals are equally uneasy. But hark! that unfeeling shout! it rises again; it works upon the sensibilities of the Trinity crew; they cannot resist the appeal; they fancy they must be nearer than they are:—who shall describe the sickening feeling with which a man contemplates the nose of the boat behind him, when it is spurting into him the second time! "Now!" gurgles forth the captain: you respect him, for he thinks it his duty. "Now! now!" responds the steerer, with the ease of a Lucretian philosopher: you growl instinctively, but suppress your ire. N-o-o-o-w, n-o-o-o-w, booms from the banks: you heed it no more than the dying gladiator. No more of generous emulation and gallant confidence: the race is no longer a matter of sentiment. Is it shame, or is it cowardice that forbids you to throw up your oar, and hide yourself in the bottom of the boat from the contumely of the world? But fortunately while you are balancing these thoughts in your mind, discipline and habit and the quickness of the stroke make it more difficult to slacken your exertions than to continue them. Nerves and sinews will work for a time independent of any perceptible volition; and while the sufferer feels as if he were only glued to a self-moving oar, he is in fact still putting forth his strength, and with little less effect than at starting. And so the Trinity boat is again baffled, and can spurt no more. It is a consolation to the vanquished to cast their eyes down the long reach, and at the moment that a feeble shout hails the arrival of the Johnians at the Post, to give a rough guess at the distance of some hundred and fifty yards between themselves and the Caius.

Having thus conducted the reader alongside of the first boats even to the "bumping-post, let me be excused in my present breathless and exhausted state from accompanying him in his weary walk back to the town. On his way let him enjoy himself as he best may in listening to the strains of the band of music which strikes up with some triumphant tune at the moment of the arrival of the first boat at the post; let him amuse himself with the gibes and playful remarks which the pedestrians exchange with their friends in the boats by which they are successively overtaken; let him, if he has a scientific acquaintance with the subject, make his observations to himself or his companion upon the different "styles of pulling" presented to him, and compare them with his former experience in such matters, if such he has. The writer of these pages well knows how inexhaustible the topic is and how long a walk it will outlast, how weary a pilgrimage it will enliven. But the tedium of the homeward walk to Cambridge will be found an overmatch for this and all known resources.

NEVILLE'S COURT.

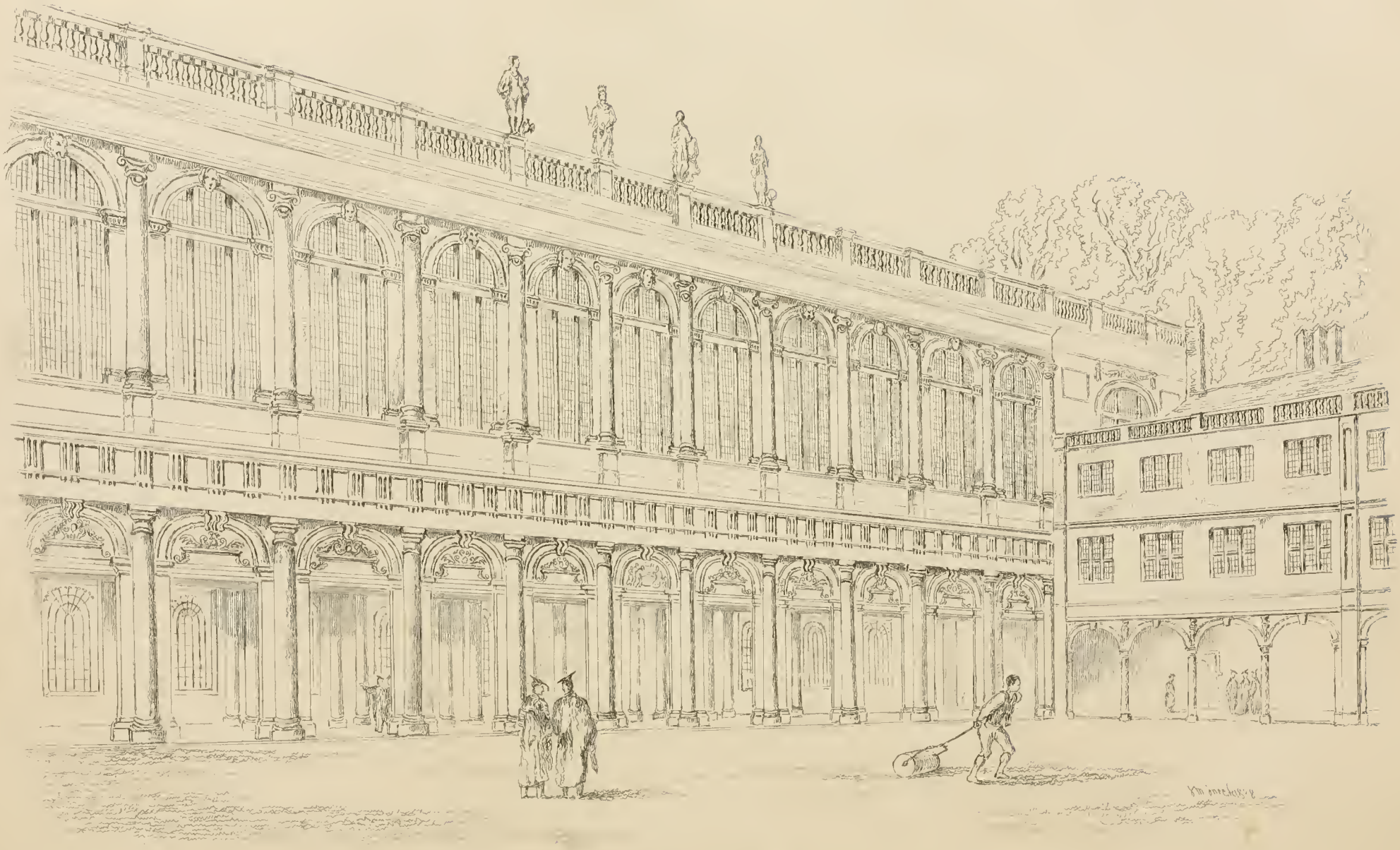
Neville's Court is the most beautiful specimen of the collegiate quadrangle in Cambridge. The noble façade of the Library on one side—the Hall opposite to it, and the fair ranges of building which connect them—with the smooth grass plot in the midst unencroached on by gravel path, form a picture which gladdens the heart of every son of Trinity as he looks upon it, and is stored up in the memory amongst his recollections of the loveliest scenes it has been his lot to behold.

In Neville's Court there is nothing garish; there is no gay display of pinnacle and turret; its magnificence is sober and majestic. He therefore who would see it aright, should choose such time as the uneasy throng of students has ceased to pour through its cloisters, and the noise of mirth and revelry to sound from its chambers; when the moon softly beams on its grey walls, spangling the broad windows of the Library and throwing the cloisters into the deepest shade;—and the yellow light here and there shining from a casement tells of the midnight toils of those who still outwatch the Bear

> With thrice great Hermes, and unsphere
> The spirit of Plato.

The echoing steps of a solitary student are heard as he paces slowly along the gloomy pavement, to cool the blood burning in his temples after a long and arduous struggle with some occult problem. How many sighs of despondency have been breathed at such a season! how many high aspirations of hope have invigorated the soul!

At three o'clock in the afternoon of a rainy day, Neville's court presents a scene as different from that which it has been endeavoured here to pourtray, as its unchanged substance of stone and mortar will allow. The damp cloister resounds with the tread of men of all years and col-



leges, and of every variety of coat and gown. Here the anxious face, and spare form of the expectant wrangler is seen to flit rapidly from one goal to the other as he counts each step and each moment of precious time he spends in the exercise necessary for the support of his labours; there the college tutor with slow and leisurely tread, graciously returns the respectful salutation of the undergraduate throng. Between these two extremes, every grade of dignity, every variation of rapidity diversifies the scene, till the throng melts away as the bells of the neighbouring colleges sound welcome summons to Hall.

Of all the miseries of a bad day the walk in the cloisters is the worst. Continually to pass and repass the same faces after the first nod of recognition, inspires one with disgust approaching to aversion even towards one's friends. In the case of a dropped acquaintance it is insupportable.

A. F. M.

N angle of the front of Trinity Hall is commemorated by the following jeu d'esprit:

This little garden little Jowett made,
Surrounded by this little palisade.

Such was the declaration posted by the designer; soon after there was found written below it this repartee,

But little wit had little Dr. Jowett,
And little did this little garden show it.

The simple point in these verses took the fancy of a very ingenious modern Latinist, who turned them thus:

Exiguum hunc hortum fecit Jowettulus iste,
Exiguus vallo et muniit exiguo.
Exiguo hoc horto forsan Jowettulus iste
Exiguus mentem prodidit exiguam.

CRITIQUE ON GRAY.

F all the smaller Colleges, with the exception perhaps of Christ's, which stands preeminent through Milton's undying page, Pembroke College may be said to boast the longest and brightest list of names consecrated to fame. In the Hall is an extremely elegant and correct bust of the great Pitt[1], lately presented to the nursing mother of his genius by the munificence of the Earl of Farnborough. By the by, if Christ's College is really proud of being styled the College of Milton, should it not blush that two centuries have passed away while no more is done by them to his honour than if the copy right[2] of Paradise Lost were still bandied about amongst the booksellers as a hazardous purchase at less than twenty pounds! It is true they show his mulberry tree in their garden, and have even gone so far as to case its time-worn trunk in

[1] It bears this inscription:

GULIELMUS PITT,
Hujusce Collegii Alumnus
Patriæ suæ Decus.

Posuit
Munificentia
Amici ejus
Caroli Baronis Farnborough
M.DCCC.XXXIII.

It is the work of Chantrey.

The rooms tenanted by him when an undergraduate are the furthest set on the first floor of the South side of the Court represented in the drawing.

[2] The original assignment of Milton's "poem called Paradise Lost" is in the possession of Mr. Samuel Rogers. It is an agreement with Mr. Symons the printer to receive five pounds at the end of each of the three first editions, of which there were to be severally fifteen hundred copies. The deed has two witness signatures, one of which is Benjamin Green his servant.

lead, and prop its falling branches with posts of deal, 'inutile lignum';— but where is the statue emulative of Roubillac's Newton; where the bust which might be executed by a Chantrey after the original cast[3] in plaster which they possess in the Library of his College? But to return to Pembroke College: passing through the Hall, the stranger enters the Combination Room, and is gratified by a collection of portraits[4] of more than average execution as specimens of painting, and presenting him with the features of names endeared to every lover of the Muses. At his right hand is the illustrious author of the Faery Queen; at his left the twin geniuses, and reciprocally admiring and admired friends, Mason and Gray. But how infinitely superior the latter! The well known lines in which his surviving friend recorded his merits, when, in 1778, he erected his monument in Westminster Abbey, attest the melancholy fact that a Poet, like the Prophet, is not without honour save in his own country. It required one born beyond the Tweed to discover

"A Pindar's rapture in the lyre of Gray;"

and it required the death even of the object of such encomium to have

[3] See another paper on the effigies of Milton.

[4] Edmund Spencer, a copy from the original on wood in the possession of the Rt. Hon. G. Onslow, by Benj. Wilson. It was presented by W. Mason in 1771.
Mason, by Sir J. Reynolds, taken at the age of 50.
Gray, drawn after his death from memory, by Benj. Wilson. This and the preceding were bequeathed to the College by Rich. Stonehewer, Esq. 1809.
Dr. Long.
Abp. Grindall, on wood. 1560.
Bp. Laney.
Bp. Wren.
These are in the Combination Room:

In the Hall:
John Bradford.
Ralph Brownrigg, Bp. of Exeter. 1642.
Nicholas Ridley, — London. 1550.
Launcelot Andrews, — Winchester.
Nicholas Felton, — Ely.
Sir Rob. Hitcham.
Mary de Valence, Foundress. 1345.
Henry VI.

the same publicly acknowledged. Gray, of all persons, felt and proved the truth of the remark long ago made by him who knew what it was to follow the Theban eagle's daring flight, and found indeed to his sorrow that "Envy is subdued by Death alone." Posterity however, as with the Latin Lyrist, has done him tardy justice. And if after eighteen hundred years we still dwell with delight on the volume immortalised by the lines

"Justum et tenacem propositi virum," &c.

we venture to predict that a not less period of honour, if time itself allow it, awaits the page of him who, modestly speaking of himself, regrets that

—"Not to one in this benighted age,
Is that diviner inspiration given,
That burns in Shakspeare's, or in Milton's page,
The pomp and prodigality of heaven."

Perhaps the truest judgement ever past upon his works was by A. Smith, in his Treatise on the Theory of the Moral Sentiments, "Gray joins to the sublimity of Milton, the elegance and harmony of Pope; and nothing is wanting to render him, perhaps, the first poet in the English language, but to have written a little more." This certainly all his admirers will ever join in regretting, but a larger collection of Odes would have been ill purchased at the risk of converting one single diamond into a casket full of pearls, or taking in exchange for one pure guinea a handful of the baser metal. He was often reproached by his early friend Walpole for writing so little, and replied once, "I will be candid, and avow to you that till fourscore and upward, whenever the humour takes me I will write; because I like it, and because I like myself better when I do so. If I do not write much, it is because I cannot." This we can well believe; it must have been by no ordinary effort that he delivered himself of such a production as The Bard; it reminds one of the throes of a volcano, or the birth of a Phœnix, the flower of the aloe which blooms but once in a hundred years. "Gray," says Walpole "was in flower three years, when he wrote his Odes—perhaps like the American aloe had he lived 100 years he might have flowered

again." But what three years on record ever produced such flowers as The Progress of Poesy, The Ode to Eton College, The Bard, and The Elegy? This last generally monopolises the whole praise due to his genius, and yet we are entirely of Dr. Beattie's opinion that it is "by no means the best of his works[5]". All the criticism of the partial or prejudiced Johnson has done nothing to detract from the admiration in which this poet is held by the few who are of sufficiently cultivated minds to be able to appreciate his excellence. If he is not equally admired by every one, it is only for the same reason that his Elegy is read when his better Odes are neglected, because he is not understood. He himself was aware of this, and anticipated the praises only of the few; he defined the greatest effort of his imagination to be 'words φωνᾶντα συνετοῖσιν', bidding the herd to keep aloof, like Horace when he exclaimed

"Odi profanum vulgus et arceo;"

it was enough for him that the genius of a kindred spirit should feast on congenial food, "Satis est," he felt, "equitem mihi plaudere;" he sought and found indeed the applause of a contemporary Mæcenas, Varius, Virgil, and Octavius, and has been called supercilious because he despised the sneers and was indifferent to the ignorant scoffs of the Demetrius and Tigellius of his day, who, like their prototypes at Rome, "damnabant quod non intelligebant." It was not the fear of such paltry criticism that kept him from writing more; he has shewn himself sufficiently proof against the weapons of these malicious Lilliputians, whose needle arrows pierce perhaps skin-deep, and may gall by their number, while singly they are as contemptible as the noisome Yahoos whose filth distressed the omnipotent Gulliver. Probably Gibbon[6] was right in referring the cause of Gray's writing so few poems to the misfortune of his suffering himself to be led away from the romantic paths of Parnassus into the rugged and cheerless roads of criticism, and matters of fact. "Why did not Gray," he observes, speaking of 'The Alliance of Education and Govern-

[5] Dr. Beattie in a Letter to Sir W. Forbes.

[6] Gibbon, Vol. iii. p. 248. 4to.

ment,' " instead of compiling tables of Chronology, and Natural History, why did not Gray apply the powers of his genius to finish the philosophic poem of which he has left such an exquisite specimen?" With due deference however to such an authority, while we admit the probable justice of the cause assigned for this dereliction on the part of our Author, we cannot allow the commendation here bestowed upon it. Nor do we think had Gray shut up his interleaved Plato and Linnæus and betaken himself to the completion of the poem in question, posterity would have gained much, if any thing, by the exchange. Every scholar feels indebted to him for his copious and ingenious criticisms upon the Attic Philosopher, and his authority on that author is not unfrequently quoted by our present Professor of Greek. We do not pretend to say in what esteem his botanical knowledge, which was certainly considerable, is held by those skilled in that department of science; but we are decidedly of opinion that his Poem on Education is by far the worst of his productions, and in no respect contributes to his fame. It is heavy as a whole, and dull throughout the perusal; the paragraphs are too long, and the ideas too much expanded, leaving little for the imagination to supply. Conciseness of expression is the characteristic beauty of his other poems, and though more essential certainly to lyric than didactic poetry, is still indispensible to a certain extent. The following lines however from the above-mentioned poem are not unworthy their author, and as it is a part of his works little read, and less known, our readers will excuse their insertion here. He is speaking of the invasion of the Goths and Vandals upon the luxurious plains of Italy, and describes their exultation on emerging from the deep gloom and eternal snows of the Alpine range, to the sunny valley of the Po:

> " With grim delight the brood of winter view
> A brighter day, and heavens of azure hue;
> Scent the new fragrance of the breathing rose,
> And quaff the pendent vintage as it grows."

But we are exceeding our privilege in undertaking to enter upon the individual criticism of this sweetest of Poets. It is not for us, or our pages, to do justice to him; but justice should be done. Are we right

in anticipating this justice from the magic pen of the Biographer of Nelson and Cowper, or is merely "our wish father to the thought?" And yet we would deceive ourselves if possible into the belief, that when the Bard of Skiddaw styles Gray "This divine Author[7]," he must meditate, if life be spared him, redeeming his favourite from the weary biography under which he is at present entombed. We beg, in conclusion, the readers of Charles Lamb's delicious Essays, to correct the passage in which he says[8],—"Him the sweet Lyrist of *Peter House*, whom he had barely seen upon earth (Graium tantum vidit), with newest airs prepared to greet." Our Poet migrated from Peter House; Pembroke had the honour of finding him a second and a last home.

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[7] Southey, Life of Cowper, Vol. ii. p. 238.

[8] Essays of Elia, 2nd Series, p. 137. *Amicus Redivivus.*

SONNET

On seeing the bust of BENTLEY.

I, WHO have drawn from tomes of ancient lore
Knowledge, and equal joy, here musing pause
Before thine image, Bentley! My applause,
Though vain, shall add to myriad tongues one more
Hailing thee Prince of Critics! How the ore
Of richest price, long dimm'd by eank'ring flaws,
Reglitter'd at thy touch! How sleeping laws
Sprang, when thou bad'st, to puissance as of yore!
The Grecian lyre, whose chords were all unstrung,
Thou didst re-tune, till most melodious verse
Fell on the ear as sweetly as 'twere sung
By its own maker. Good men, too, rehearse
How, fearless of the mad Freethinker's curse,
Over insulted Faith thy shield was flung. S.

AN INDEPENDENT TRIBUTE TO THE MEMORY OF THE RIGHT HON. WILLIAM PITT.

Let others hail the rising Sun,
I bow to that whose course is run.

Scarce had the tear that dewed our Nelson's hearse
Called forth the tribute of each patriot verse;
When Pitt in Manhood's prime resigned his breath,
And joined the Hero of his Choice in Death.
Long had he stood the Atlas of the State;
By men who loved him not, acknowledged great:
Contending parties' charmed attention hung
On Tully's periods flowing from his tongue:
His matchless eloquence all bosoms fired,
Which those who most opposed him, most admired:
His upright breast pursued no selfish end,
At once the Monarch's and the People's Friend:
And when he trusted to himself alone,
He seldom erred; his faults were not his own.
Through many a civil storm he firmly stood;
The object of his heart, his Country's good:
And till his plans by Austria's fate were crossed,
The liberties of Nations were not lost.
Amidst the wreck he saw the Island free,
Safe in her strength, and Sovereign of the Sea.
Though placed where strong temptation might allure,—
The Minister of England still was poor.
Do Justice, Britons, to his spotless mind;
Who governed Kingdoms, left no Wealth behind.

W T. F.

Jan. 25, 1806.

SOURCES OF HISTORY. III.

PRIVATE COLLECTIONS.

The Private Collections offer considerable advantages to the Historical enquirer, to alleviate the toil with which their extent threatens him. He will find in them copious transcripts of original documents made with a fidelity that deserves implicit reliance, though it fail to satisfy curiosity; and with a perspicuity most acceptable in exchange for the cramped and faded characters of antiquity.

For Hare's MSS. I cannot do better than present a ready drawn account[1].

"Robert Hare was an Esquire of good worship and wealth, and a great lover and preserver of Antiquities, says Fuller, Hist. Univ. p. 15.

He was the Son of Sir Nicholas Hare, quondam Rotulorum Cancellariæ magistri, as he tells us in the preface to his Collections, which work he says he undertook at the request of Dr. Capcott then Vice-Chancellor, and finished A.D. 1587.

We are told in the first form of Public Commemoration of Benefactors made A.D. 1639, Dr. Cosin Vice-Chancellor, that — Principum Chartas Indulta et Privilegia quæcunque vel Rempublicam, Academiam vel Municipium Cantabrigiæ spectabant, ingenti sumptu et industria collegit; quæ cum quatuor omnia libris digessisset, et eleganter manu descripta triplicasset, eorum primarium Exemplar in membranis exaratum inter Archiva Academiæ, alterum apud Procancellarium, tertium vero apud Registrarium asservari voluit.

There are now four Volumes with the Vice-Chancellor; I am told there was a fifth, which was [2]lost by the Vice-Chancellor, Dr. James.

[1] MS. 579. Caius Coll.

[2] In "a catalogue of the Vice-Chancellor's bookes delivered to me Thomas Browne by Dr. Stanley, and by me to Dr. Echard" amongst papers in Catharine Hall, the Volumes are thus cited.

in 1684. The last of the four with the Vice-Chancellor is only what concerns the Town Privileges; and the other three want several particulars that are extant in the Registrar's copy which is in three Volumes only—'in tria volumina redegi,' says Hare in the preface to the Registrar's copy—which particulars, though not many nor very material, were I suppose contained in the lost Book by way of supplement to the three first.

Whether Mr. Hare was a Papist or not, I have not heard, but his [3]preface seems to look that way."

With the above conjecture respecting the asserted lost part Baker agrees, supposing it to have been a 'spicilegium' of some few particulars omitted in the two first, but extant in the Registrar's copy: and this account is supported by the fact that the order in those two Volumes is unbroken.

The value set by the University upon his donation is shown in the letter of Barrow given above. That was one of [4]three complimentary letters from the University upon the subject. In another also addressed to Hare is this warm declaration "nunc igitur, cujus beneficii autores Reges et Principes habemus, conservatore te utimur; et hæc tam præclara privilegia, quod fuerunt in Academia, illis, quod deinceps futura sint, tibi quidem magna ex parte tribuimus." In the third letter the MSS. are styled "tanquam Speculum Libertatis" wherein we may contemplate "Academiæ formam et imaginem." This letter is addressed to Henneage who, it appears, rendered great assistance to Hare, and accordingly receives much grateful expression and compliment:—"Ecquis est qui non amet amorem hunc tuum? qui te non dignissimum Academiæ alumnum judicet? qui ei non gratuletur et laudandum putet, quod suos ita instructos e complexu suo dimittat, ut ipsa per eos deinceps

"Hare's collections pars. 1.
—— pars. 2.
—— pars. 3 wanting.

Liber diversorum negotiorum Universitatis Cantab. being ye 4th part of Hare.

Liber privilegiorum et aliarum rerum Burgi Cantab. being ye 5th part of Hare."

and before the Volume called Burgus Cantebr. Baker notes that there is written "This is ye 5th Volume of Hare."

[3] Dyer p. 10.

[4] Baker's MSS. xiii.

sit instructissima!——Tu, amore quidem et jure Academiæ semper antehac, nunc vero beneficio, noster es." The date of this letter is 6 Non. Oct. 1590.

There are in the Library of Caius College two small Quarto Volumes 391. 392. bearing the title "Miscellaneous collections by Robert Hare," probably left by him as a monument of his having been one of the society of that College. The contents number several articles appertaining to University History, others of general character and special curiosity. To any desire of investigating this source, I can add the inducement expressed in the well-merited compliment he has paid to another, that it is "Liber perpulchre scriptus."

Of the peculiar taste of this writer, there is strong evidence in the assemblage of books he bequeathed to Trinity Hall, no doubt a valuable collection of early English History. One Volume has secured celebrity to the Collection: Archbishop Bancroft thus writes in a postscript to his "very loving friend Mr. Dr. Cowel Master of Trinitie Hall in Cambridge."

"You have a booke which Mr. Hare bestowed upon you, that did appertain to the Abbey at Canterburie. It conteyneth in it many ancient Records, as I am informed; I pray you send it up unto me; It shall be safe, for I know your charge: Howbeit, I hold it had been fitter, to have bene given to the Archbishopricke of Canterburie, which is more likely to stand, than that Abbey to be built."

This alludes to the 'condition' annexed to the presentation, that should the Monastery ever be rebuilt the Volume should be restored to it; an idea not unworthy of his supposed inclination to Popery. The title of the Volume is "Registrum Antiquum de fundatione Cænobii Scti Augustini." A full description of it will be found in Hick's Thesaur. II. 172.

Robert Hare died Nov. 2, 1611. His epitaph is preserved in Stow's Survey, p. 371. He exhibited an example of a sollicitude not unfrequently felt, as modern cemiteries may testify. Baker relates that he "was so desirous of a buryal place in St. Paul's, that he took a lease of it of the Bishop Dean and Chapter in Bishop Aylmer's time, A. D. 1592, almost 20 years before he dyed. I have seen the said Lease under hande and Seale, &c. Vid. Eccles. S. Paule illustrata by H. H. Lond. 1633, 4to."

Of Baker's MSS., known much better by name than substance, I shall say little; since the published life of their writer, from a zealous historian Dr. Masters, is accompanied by a full catalogue showing their nature extent and disposition. Baker was a pattern of the zeal with which his pursuit ought to be conducted in order to prove successful and of the liberality by which that conduct may be instrumental in diffusing gratification and promoting useful ends. From the interest of the employment and consciousness of its utility, it would seem he derived the reward of his labour; for his MS. labours spread over 23 folio volumes, fetched but £2. at the hand of the great collector of the day[5], Lord Harley. These 23 Volumes are now part of the Harleian collection in the British Museum; the rest are in the University Library, comprising 19 Volumes almost wholly in his own hand-writing. This were proof enough of industry: but it is not all he has given, for in many books of his own now dispersed, he wrote copious observations— "a collection, extracted from which, by a person of judgement," his Biographer suggests "might probably be of great use to the Publick, and it is to be hoped will some time or other accordingly be made."

Another such laborious Antiquarian was William Cole of King's College, Vicar of Milton; whose labours rest also in the British Museum. The case of this collection is pretty correctly and characteristically stated in a note prefixed to the Index Volume, which runs thus:

"This is far from being a particular Index to my 46 Volumes of MS. Collections. My old Index was got so numerous and interlined and double that it was very troublesome. So in 1776, in a fit of the gout, I set about making a new one in a general manner, each Volume being designed to be indexed in a particular manner, and many of them already completed: but there being several of my later Volumes that were not put into the general Index I run over them in a slight manner, which has swelled this general Index of all the Volumes into a particular of many of them."

Such employment, to most men in the highest degree tedious, to him was habitual relief in illness. This vast mass of Folios contains

[5] Masters says "given and bequeathed to Lord Oxford." Note to the Catalogue.

great variety of information, but is, as might be expected, more especially rich in Cambridge matter, biographical, epistolary, heraldic, numismatic. His style is rude and free to licentiousness; the collection was left to the British Museum, with this condition dictated by consciousness, that no access to it whatever should be had till twenty years had expired: his remarks are hasty snappish and reproachful to ill-nature. His manner of writing is singular; every noun substantive after the German fashion having a capital initial, whereby he has exhibited successful avoidance of Voltaire's "fanciful mode of dropping his capitals," of which he strongly disapproved; and every word in the least degree emphatic, being more or less deeply underlined, to an extent almost destructive of the effect intended to be produced. He had a collection of prints of all kinds of subjects, about 3200 in number, in the year 1774: which he offered to Lord Monfort then living at Horseheath, for 1*s.* each.

The Bowtell MSS. in Downing College form another source extensive and unexplored.

The MSS. of Drake Morris are represented by two elephant folios preserved in the National Museum. The first Volume is

The

Lives of the Archbishops and Bishops that have been educated in the most ancient and famous University of Cambridge from the foundation thereof to the year 1715, as collected out of Goodwin, Bale, Pits, Fuller, Wood, Walker, &c.

By

Morris Drake Morris, of Mount Morris in the County of Kent, Esq. late Fellow Commoner of Trinity College

in

Cambridge.

The second Volume contains the Lives of the most illustrious writers of every station sect profession or religion that the University has produced: wherein he professedly follows the example of Anthony à Wood. His own part is light, consisting for the most part in notices of written works or of erroneous statements. The reader might be surprised at his industry in transcribing whole articles of his book from

Fuller: perhaps he worked under the spur of admiration, or Fuller's book was rare in his day, or he wished his MS. to be complete. The object implied in his title 'Athenæ Cantabrigienses' is but imperfectly attained; the number [6]of characters noticed is only 405.

The same design was entertained by Dr. Richardson, Master of Emmanuel, but he wanted leisure. This form of University History is perhaps the most practicable; but it still wants a patron: the task, if undertaken, would be one of no small labour; one also, of no slight interest. But almost undivided attention would be requisite to give prospect of arriving at a conclusion within any moderate limit of time. There are or have been other collections of the same kind; but which have been rifled, till like exhausted mines they are now known only by name. To some, perhaps unfortunately for the historian, this fate has befallen before their time: but even their names are useful in showing who have laboured in this field, and what efforts have been made by official diligence.

The name of Matthew Stokys, whose story is well told by Fuller, is attached to a book of which Cole gives this description in his own curious way[7].

"My ingenious and learned Friend, *Mr. Farmer, Fellow* and *Pupil-monger of Emmanuel College*, sending me the *Original Quarto MS.* compiled by that industrious *Antiquary Matthew Stokys* formerly *Fellow* of *Kings College*, and *One* of the *Esquire Bedells* of the *University*, I was determined, in a *slight fit of the Gout* to transcribe the *whole* of it, that in case of any *Accident*, of the *Original* being *lost*, or *destroyed*, a *faithful Copy* of it might be met with. The book is in a 4to *Black Leather Binding*, and had formerly *Brass Clasps* to it, consisting of about 150 *Leaves*, some of which are *Vellum*, but the *cheifest Part* are *Paper*, containing *Miscellaneous Matter*, the *greatest Part* in his *own Hand*-writing but *some much older*, and *all bound up together*. The *two* or *three first pages* contain an *Index* of the *Contents* in an *Hand* of a *later date* than his *Own:* at p. 7. is a beautiful *Vellum Calendar* finely gilt and illuminated. Some entries in this Kalendar indicate that the Volume once

[6] An intended supplement bearing this author's initials is in the Bodleian Library.

[7] The words in italics are underlined in the MS.

belonged to the Beauchamp Family." It seems that the case contemplated by the transcriber has occurred; for Matthew Stokys Book is not now to be found.

The Papers also of Dr. Richardson, Master of Emmanuel College about 1730, came into the hands of his successor Dr. Farmer: but nothing is now known of them in the College.

Occasional reference is found to the Hubbard Papers. The name of that diligent Registrar is recorded on Marble beneath the Cloister of Emmanuel College.

The materials collected by the Rev. Robert Smith of Woodston were worked up by Carter, in his History of the University; respecting which Masters[8] observes "his hand-writing was so bad and the compiler so illiterate and ignorant, that it abounds with innumerable faults.

The topographical taste of Sir James Burrough, Master of Gonvile and Caius College, in 1759, would promise well of a collection descended[9] from him; but the promise is fallacious.

Single Volumes of matter directly bearing upon University History will be found in the Libraries of several Colleges: a few that have fallen under our notice shall be mentioned.

In the Library of Jesus College are two small Volumes, containing important notices extracted from the Books of Statutes and Graces, and a short journal in the hand of Mr. Peter Parham of Gonvile and Caius College: the first has the name, Fred. Keller, 1702, written within the cover. He was a fellow of Jesus College. The valuable MS. Library of C. C. College, sustains its character in point of University History. One Volume CVI. *Liber Rerum memorabilium*, &c. has been carefully reaped with laudable example by the Master of the College, and brought into the market: still a few gleanings remain. The diary of J. Mere, an Esquire Bedell of Queen Mary's day, will be read with interest, especially by the members of the University. Another example of such source of entertainment [10]exists in the Cathedral

[8] Life of Baker, p. 48.

[9] Now in the possession of the Rev. G. Haggitt, of Christ's College.

[10] Common Place book of Thos. Carr, student of Peter-House, 1609, contains Letters, College Exercises, &c. Reed's Cat. Bib. Dunelm, 373. 472.

Library of Durham: it is the joint diary of two fellows of St. Peter's House previous to the Puritan Oppression.

Warren's Book in Trinity Hall, is a collection of material tending but remotely to the form of a College History.

A Volume partly in the Handwriting of Mr. Wortley, and by him given to the Library of Caius College is rich in information upon points connected with the public economy of the University. It seems to be a fair copy of the MS. mentioned above, as existing in Jesus College Library; the name Keller is on this too. These are the fruits of industry, preserved to us from generations long past. It is satisfactory however to know that zeal is not universally sleeping; there are in the present day a few instances of strenuous and liberal energy at work under the direction of sound experience and judgement: and for the labour they will find their reward in the satisfaction of benefiting posterity, and the consciousness of serving, in one of the many ways that are open to us, the cause of Truth.

The subject of University History seems to demand the united efforts of a well assorted company who could exercise widely enough the labour of collecting distributed according to the force of taste or genius: they might then combine their results into one great consistent whole, which should be a monument of their own ability, a mirror of the greatness of our University, an inexhaustible source of interest and proud satisfaction to the world at large, and in particular to the Cantabrigian reader.

SET of documents remains to be noticed, some of which have been much appealed to, the University Books, a collection that has descended from generation to generation through the hands of successive Vice-Chancellors. Several of these transfer lists are in existence. One belonging to 1562, signed "bie mee Walter Haddon," may be seen in MS. CVI. C.C.C. Among the articles are the "keys of the Common hutch and seales of silver," the

"Register of ye Orator's Letters" and "a little parchment booke concerninge my Ladye Margarett's Divinitie Lecture."

There is another among papers belonging to Catharine Hall, which may be worth insertion.

"A Catalogue of ye Vice-Chancellor's bookes delivered to me Thos. Browne by Dr. Stanley, and by me to Dr. Eachard.

Keble's Statutes.
Hare's Collections, pars 1.
pars 2.
pars 3, wanting.
Liber diversorum negotiorum Universitatis Cantab. being ye 4th part of Hare.
Liber privilegiorum et aliarum rerum Burgi Cantab. being ye 5th part of Hare.
The greate Black Book.
The Subscription Book.
The Commemoration Book.
Cistarum rationes.
A book of Queen Elizabeth's Statutes, MS. bound in paper with blew strings.
A book of Old Statutes, transcribed from ye Proctors' books, bound in vellum.

Memd. Another of ye same was by ye Vice-Chancellor, Dr. Oxinden, bound with some ancient Decrees and placed in ye Reg. House.
Subscriptions to ye building of St. Paul's.
An English Bible in Quarto, Cambridge, by Mr. Hayes. 1683.
Several Acts of Parliament.
Literæ Regiæ, MS. in marbled paper.
One bundle of old monita.
One bundle of Letters from Sir Robert Sawyer, &c.
The University Audit Book.
Mr. Stokys' Audit Book.
Ovington and Riddeswell's Audit Book.

Memd. Ye Literæ Regiæ MS. in marbled paper, I left with ye Duke of Somerset, our Chancellor, in ffebr. $8\frac{4}{5}$, in order to get them confirmed by his present Majesty K. William.

One Copy of Queen Elizabeth Statutes and other Decrees, in vellum, unbound."

The following descriptions from Wortley's Book in Caius College Library, are given as more precise and complete than what is to be found upon the subject in Dyer's History.

"The *Black Parchment Book*[11]; so call'd by way of distinction, to distinguish it from another call'd the *Black Paper Book*. This Book is part of the Vice-Chancellor's Library. It is a farrago or confused jumble of some old Charters, Foundations, Benefactions, Papal Bulls, &c. How old it is I cannot find. Caius says (Antiq. Acad. Cant. p. 23) that the Historiole was inserted into it by Dr. Buckenham, Vice-Chancellor, and Master of Gonvile and Caius College, A.D. 1508—9. But it is plain there are several other writings in it of a much later date. It was of great fame and good use before Hare's Collections were made; but now there is very little in it that is not to be found in better order in Hare, except the Statutes and Injunctions of Edward the Sixth, the Visitation of Christ's College and the Indentures of Barrow and Mere and the Decrees of the Court of Augmentation for the Stipend of the Lady Margaret's Professor and Preacher, and the Commemoration of Hen. VII."

"The Historiola, above-mentioned, as Polydore Virgil says (Hist. V.) is 'incerti Authoris.' Bale (Cent. 8.) and Bp. Usher (Antiq. Eccles. Brit.) make one Nic. Cantalupe, Prior of Northampton about 1440, to be the author of it, and so does Caius. It begins with an anachronism of about 900 years, making Anaxagoras and Anaximander, who lived about A.M. 3450, come from Athens to study at the Civitas Scholarium, founded by Cantaber in the reign of Gurguntius, A.M. 4321, and it says this Gurguntius was contemporary with Julius Cæsar, whereas A.M. 4321 brings him as low as Constantine. The author of it says it is 'authoritatis plena;' and indeed Caius (Antiq. Acad. Lib. 1.) is so fond as to believe him, and take a great deal of pains to vindicate it. But I think Jo. Leyland's character of it is very just, viz. "opus incerti authoris, et fidei longe

[11] A list of contents is given in MS. CVI. CCC. wherein it is said to have been "mad bi Dr. Bucknam onys M^r^ of Gunwell Hall."

incertioris; centum sunt ibi fabulæ. Profecto nihil unquam legi vanius, sed neque stultius aut stupidius."

"Fuller (Hist. Univ. p. 82.) makes this Historiola to be the same with the Black Book, whereas it is only the worst and indeed a most ridiculous and useless part of it; which shows Tho. Fuller never saw the Black Book: and he would have Jo. Herrison to be the author of it, which is shown to be otherwise even by Caius (Antiq. Acad. I. 24, 28) whose authority he there produces."

There is in the Library of Caius College (MS. 73.) a copy of a Historiola "a fundatione ad tempora Edvardi III," by Matthew Heyrison. It deserves mention here, as exhibiting full evidence of having been used by Dr. Caius in the Composition of his work on University History. A MS. supplement in his hand, which is found under its proper date in the printed work, brings up before the imagination the learned antiquarian in the depth of his labour of research and register.

"The *Black Paper Book*, as I take it, means Stokys Book—Rerum Memorabilium:" so says Wortley's Book; but in MS. CVI. C.C.C. which has a [12]list of contents, it is called—"mad bi D. Parker."

The above-mentioned volume formed one of the strong posts in the contest for the antiquity of this University, fought by antiquarians in the time of Elizabeth. The strife is now a subject to look back upon with some amusement. It arose out of an inconsiderate boast made on a public occasion [13]; this was met by a formal refutation; a reply succeeded: Johannes Caius[14] Cantabrigiensis and Thomas Caius Oxoniensis fought hand to hand; numerous partisans engaged on either side, till the battle became general: the engagement was really like a letting out of waters, for the

[12] One of the articles in the list is "the hole ordre of matriculation."

[13] In a speech made by Mr. William Master of King's College, the Public Orator at Queen Elizabeth's visit in 1564. One of the earliest to try the refutation was Bryan Twine, whom Fuller commemorates as "an industrious though no methodical antiquary (being rather a heap than a pile)," and commends "his affection to his mother had it been without detraction to his aunt."

[14] He bore the nomme de guerre 'Londinensis;' so claiming authority as "medio loco inter utrumque positus." In a dedication to Hen. VIII. of 'Galeni libri aliquot,' he shows his own conviction by the form in which he alludes to the Universities, "duo illa regni tui lumina Cantabrigia et Oxonium."

floods of [15]treatise and tract, of speech and dissertation, swept unceasingly onwards till the main channel of the argument having been worn away and the excitement utterly exhausted, the question was dissipated instead of being decided. The subject was seen to be one in which the real honour or advantage of neither side was at stake; and Cambridge has since been modestly content to take the lower place in the enumeration of the ancient Universities of this land.

The Library of the Registrar's office is of course a large source of authentic information. It contains about 50 volumes in print, upon University History, and many in manuscript, wherein are the records of the actions of the Body—matriculations, degrees ordinary and extraordinary, letters, speeches, copies of charters, statutes, graces and some original deeds of value. It would have contained a body of history almost complete, had the same careful and active zeal which now superintends it always prevailed there. But Fuller appears witness against the official name;—"annuus numerus Graduatorum periit—negligentiâ Thomæ Smith, Registrarii; qui cum Academiæ per XIV annos a memoria omnia dedit oblivioni, vix possum me reprimere quin in hominis indignissimi manes conviciis involarem."

A collection however was formed of all the Degrees between 1500 and 1745 by Dr. Richardson, Master of Emmanuel, in one folio volume, which was purchased by the University. From this ground it was that the diligence of the late Registrar[16] produced the *Graduati Cantabrigiensis*, a work of such approved utility as induces the Academical world to hope for the continuation of it.

When there appears in some catalogue "the History of the University by J. Scott," expectation is all awake. The title is a wretched misnomer: the volume is a very meagre memorial of the state of the University in

[15] There were 380 writers on the side of Oxford, but 110 on that of Cambridge; which, considering the nature of the subject, might be thought a circumstance in favour of Cambridge discretion, though it proved the facility of writing to be on the side of her opponents.

[16] By the Rev. W. Hustler, Jesus College, 1823. From 1659—1823. A list of graduates was begun by Richardson and continued by the very *precise* and *correct* Dr. Caryl of Jesus College, about 1775. *Dyer*, II. p. 83.

a particular year; having had perhaps something of the purpose of a Calendar. Several copies possessing a few variations are found, mostly in small-sized folio.

In the British Museum—Harl. 6080, by John Scott, N.P.A.C.R. 1627, dedicated to Dr. Andrewes.

In Christ's College another "collected Nov. 1, 1620," and dedicated "to the right worshipful Valentine Carne, Master of Christ's, and the whole Societie," by "your worshipps at all commandment, John Scott."

[17]In Emmanuel College—bearing date 1617, and dedicated to Dr. Chaderton.

In St. John's College—1621.

[18]In Sidney College—by Scot and Parker, 1619, to which Baker attaches most value.

In the University Library—"collected, A.D. 1621, by your worships in all service to be commanded

John Scot,
Notar. Public.
Registrar. Coll. sui.
Aulæ de Clare."

[17] The foundation of the
Universitie of
Cambridge
with a Catalogue of the
principall founders, and
speciall Benefactors of
the Colleges, Publicke Schools
and Libraries now in the same,
and the names of all ye present
Masters and Fellowes of every
particular College.
Together with the number of
Magistrates, Governours and
Officers thereunto belonging,
and the totall number of
Students now therein being.

There is a tract with this title in the Publick Library, printed, Lond. 1651; and in the British Museum a roll, printed, bearing a similar title.

[18] Baker, Harl. MS. 7037.

In Jesus College—1618, with this form of dedication:

To the right wopll.
Roger Andrewes Dr.
of Divinitie Chaun
cellour and Archdeacon
of Chichester, Mr. or Keeper
of the College of the Virgin
Marie, St. John the Evan
gelist, and the Glorious
Virgin St. Rhade
gund comonlie
called Jesus College, and the whole
Societie, now in the same, all
encrease of earthlie and
heavenlie felicitie.

The arms of the Founders and of the Colleges are in all handsomely emblazoned.

There is in the Library of Holkham a copy of the same, bearing date 1614, March 7, "at which tyme our dread Sovereigne Lord King James, and his Royall Sonne Prince Charles were both in the same." The title is represented in two tablets suspended on a laurel tree, and is followed by a whole sheet emblazonment of the arms of Sir E. Coke, Lord Chief Justice of England. It was no doubt the presentation copy to that personage as High Steward of the University.

But the most interesting MS. volume of University History is one in the last mentioned College Library, arranged in the form of Chronological Tables wherein each institution has a separate column. In this shape it is interesting as a picture of the condition of the system at any period in a single glance, or as a view of its expansion through successive generations. The volume is a paper folio. On the third leaf is written this marginal note:

Author hujus libri, opinor, erat Dr. Fuller, qui edidit Historiam Cantab.; quod exinde conjicio, quod, An. 1620, Rob. Tounson vocat avunculum; ut etiam Jo. Davenant avunculum: is autem erat utriusque nepos; et posterior constituit Fullerum Prebendarium.

Besides this, there is the evidence of style and language: the humour and severity of Fuller frequently appear in the abundant remarks and devices. Of this evidence the following examples may be offered. At 1622, is this entry:

Hoc ultimum triennium Downæi senio deficientis Rob. Creicton (ut olim Hercules defessi Atlantis) vices supplevit,—inter Menses Maius et inter aromata nardus.

1625. Pestis sævit, at aeris corruptio—generatio numerosæ sobolis Doctorum.

There are entries in several hands, and it is illustrated with engraved portraits.

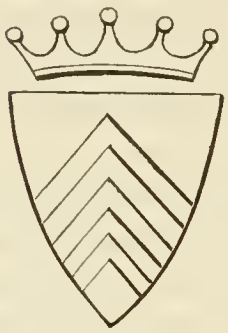
It must not be omitted here, that the original of Richard Parker's History, under the title Σκελετος *Cantabrigiensis*, is preserved among the MSS. in his College (Caius), as also a copy of it. The MS. of Blomfield's Collectanea Cantabrigiensia is in the Collection left to the Bodleian Library, by the well known Richard Gough, who with genuine antiquarian diligence enriched several volumes on Cambridge History with annotations and memoranda in his own hand writing. These [19]treasures Oxford possesses in her Public Library, with several more of like interest and value.

This view of the materials which are ready to the hand of the Historian of the University, though it may not be complete, will suffice to give a fair idea of the nature and extent of the field he would have to work upon. To shew what use has been made of it, would be the business of an article upon the printed Histories of the University.

[19] Graduati Cantabr. ab anno 1659, usque ad ann. 1787.
List of the names, &c. of members of C. C. C. with MS. notes by W. Cole and Mr. Gough.
Carter's History of the University: and other copies with MS. notes, by W. Cole and John Deane.
R. Parker's History with MS. notes by G. Scott: and another with notes by R. Masters.

a.

FOVNDERS. II.



The armorial ensigns of the Lady Elizabeth de Clare, Foundress of the Society called after her name are,—or, three chevronels gules. The *chevron*, of which the chevronel is the diminutive, is a very common charge in heraldry; common as it is however, heraldic writers seem much divided in their opinions as to what was the exact object which the chevron was originally intended to represent. As the explanation which we shall propose of the origin of this charge will be in a great measure new, we feel pleasure in offering it to the notice of our heraldic readers through the medium of this work.

The root of the word chevron, in old writings spelt *cheveron*, we conceive to be *aronde*, which is an ancient term in architecture, used still in France for the principal timbers which support the tiles in the roofs of houses. This word aronde is itself probably derived from the Latin Hirundo, since the timbers, when erected and united on the building, resemble the forked tail of that bird. As some of the older heraldic writers have considered the chevron to represent the roof of a house, up to this point we may be said to be in agreement with them. The arondes or principals, however, which terminated the roof and formed the gable ends at each extremity, are composed of stronger and heavier beams than the intermediate timbers; they are also usually found deco-

rated with finials at their point of junction and ornamented on their face with carved weather-boards. These circumstances rendering them the more remarkable timbers in the roof, they gained the distinctive appellation *les chefs arondes*, and by easy corruption les *chevarondes*, whence the word *cheveron*.

Having thus obtained the term itself, it only remains to shew how this object came to be considered worthy of a place in the heraldry of the most distinguished families; and this appears to have occurred from a secondary use of the word. In arming the head of the horse it became necessary to cover it with a plate of iron in order to enable him to escape death, in the headlong charges which then formed a leading feature in the mode of attack. This iron plate was shaped off to admit expansion of the nostrils in its lower part and to give room for vision in its upper parts, and so it assumed, in no small degree, a resemblance to the carpenter's chevron. This piece of defensive armour is called by old writers the *shaffron*, of which an instance may be readily found in Collins' peerage, at the description of the funeral pageant of the Earl of Derby in the reign of Hen. VIII.; and, when we remember that down to a late period orthography was frequently decided merely by sound, it seems impossible to doubt but this word shaffron was borrowed by the armourer from his brother artificer the carpenter, and is the same in fact as the word chevron. The horse, his accoutrements and services were all so important in chivalry, that it is not a matter of surprise to find this part of his armour, one too of the most important parts of it, translated by the knight into his armorial ensigns, and thus we conceive the *chevron* to have obtained its present distinguished place among the ordinaries of heraldry.

The descent of the Lady Elizabeth, Foundress of Clare Hall, is most illustrious, and her blood has been very widely transmitted to the noble and ancient families of the kingdom. It is on this account that we give the following brief notices of this great family.

Richard, son of Gislebert, Earl of Eureux, in Normandy, and of the lineage of the reigning Dukes, was the first of this family who settled in England: he was present at the battle of Hastings, and for his services there, and probably also on account of his connection with the Con-

queror, which we have shewn in the pedigree below, he was rewarded with great estates and high honors. His chief seat was Tunbridge Castle, in Kent, whence he is frequently called Richard de Tonebrige, but not unfrequently Ricardus de Clare, from the manor of that name in Suffolk, which was one of his very numerous acquirements, and shortly became his principal seat. He ranked among one of the greater barons of the land, and having married Rohese, daughter to Walter Giffard, Earl of Buckingham, he left by her six sons and two daughters, and was succeeded by his eldest son Gilbert.

Gilbert residing at Tunbridge, obtained the name of Tunbridge almost to the exclusion of the prior name of Clare. He married Adeliza daughter to the Earl of Cleremont, and had issue five sons: of these the second Gilbert, surnamed Strongbow, was a great conqueror in the south of Wales, and amongst other places obtained possession of Striguil (Chepstow), whence he is commonly known as the Earl of Striguil: he became the father, by Elizabeth daughter of the Earl of Mellent, of Richard Strongbow, Earl of Pembroke, the conqueror of Ireland.

Richard, the eldest son of Gilbert de Tonebruge, succeeded his father at that place; and appears to have been the first who obtained the title Earl of Hertford. He fell in an invasion of Wales, in the year 1139, leaving issue by his wife Alice, sister to Ranulph second Earl of Chester, Gilbert his eldest son and with other issue Roger his brother and heir.

Gilbert died without issue, about the 18th year of King Stephen. His Brother Roger was, for his many pious foundations, surnamed Roger the Good, Earl of Hertford: he married Maude daughter of James de St. Hillary, and dying in the 19th of Hen. II., left his son and successor

Richard Earl of Hertford, who in the 7th of Ric. I. paid £1000 to the king, for livery of his share of his mother's inheritance, with his proportion also of those lands sometime belonging to his ancestor, Giffard Earl of Buckingham, to whom he had now become eventual coheir. He married Amice daughter and at length sole heir of William, Earl of Gloucester, by whom he had issue his son Gilbert his successor. Amicia de Gloucester, however, was herself so highly descended that we devote a few lines to her immediate parentage.

The first person who enjoyed the title of Earl of Gloucester after the Roman Conquest was Robert sometimes called Fitz-roy but more frequently the Consul, an illegitimate son of Henry I. surnamed Beauclerc. Mabel the eldest daughter and one of the coheirs of Robert Fitz-Hamon, one of the greater barons, and whose 'caput baronii' was Tewkesbury, was held in ward by King Henry with her sisters: and he took advantage of this circumstance to provide for his natural son Robert, by giving to him in marriage the Lady Mabel with the greater share of her father's immense possessions, bestowing on him the whole honour of Gloucester with the title of Earl, and also an ample inheritance in Normandy, derived through the ducal line in that country by descent to Fitz-Hamon. There is a story told very generally, that this marriage was disliked by the Lady Mabel, not on account of any personal defects on the part of Robert the King's son, but founded solely on the plea that he had no paternal designation, as being illegitimate; and she is accordingly represented by the rhymers of the day as urging this objection upon the king in the following distich—

> "It were to me grete shame
> To have a Lord withouten twa name."

To meet this difficulty the king immediately bestowed on him the surname Fitz-roy. This story goes to fix the period when it became fashionable among the nobility to assume surnames, a practice in which they were shortly followed by the lesser Barons and gentry, and which eventually descended to the lower classes and came into general usage about the time of King Edward I.

Robert Fitz-roy Earl of Gloucester, from a principle of gratitude to his father for his great promotion shewed himself through life the firm and judicious supporter of his half-sister, Matilda the Empress, the eventual heiress of the king his father. Through the whole of the long and very eventful struggle between Matilda and the usurper Stephen he upheld her cause with wonderful courage and great skill; and distinguished himself by his success in many very bold and difficult enterprises. The high estimation in which he was held may be readily inferred from the fact that when he was taken prisoner by the

adherents of King Stephen he was proposed by the one party and accepted by the other as an equivalent exchange for King Stephen himself, who was at the same time a prisoner in the hands of Matilda. He was at length one of the leading mediators between the rival claimants of the throne, and arranged the compact by which peace was restored to his country; assigning the crown to Stephen for his life, and fixing its reversionary descent in Matilda and her line for ever. He died in the 12th of Stephen, 1147, leaving a numerous issue, and was succeeded in his Earldom by his eldest son William.

William, second Earl of Gloucester, in the 12th of Hen. II. certified his knight's fees in Kent to be twenty-two, one half, and a third part; elsewhere to be two hundred and sixty and a half, *de veteri* feoffamento, and thirteen and one half *de novo*. From this testimony an accurate idea of the wealth and power of this nobleman can be formed, since his estates, after his rents and fines paid, were adequate to the maintenance of more than two hundred and ninety-five families of knightly degree and retinue, who were also bound, on summons from him, to follow him armed with their proper retainers into the field. He married Hawyse daughter of Roger le Bossu, Earl of Leicester, by whom he had one son Robert, whom he outlived, and three daughters; but eventually, from want of issue from her two sisters Mabel and Isabel, his daughter Amice became sole heir of his line and estates. This lady became, as we have already stated, the wife of Richard de Clare, Earl of Hertford, whose line we shall now again pursue.

Gilbert de Clare, son of Richard Earl of Hertford, and Amicia de Gloucester, is the first of this house who united the two Earldoms Hertford and Gloucester, which latter he obtained in right of his mother, and which, on account of its greater wealth and his own royal extraction, (for in those early periods bastardy was hardly regarded as any stain in descent), he placed in immediate precedence of his paternal dignities. He is very conspicuous in the political history of his day as a strenuous opponent of the arbitrary maxims and practices of King John, and carried his resistance to the established royal government so far as to appear in the field in support of Lewis the Dauphin, who claimed the crown of England under a gift from the See of Rome. His efforts how-

ever in the cause of this poor mockery and which nothing but the most blind political feeling could have led him to countenance, were unfortunate, as we find him in the first of Henry III. defeated and taken prisoner at the battle of Lincoln. He found means however to make his peace with his opponents, and died in possession of his titles and estates in the 14th of Henry III., leaving by his wife Isabel, daughter and at length coheir to William Marreschal Earl of Pembroke, among other issue Richard his eldest son.

Richard de Clare, Earl of Gloucester and Hertford, was a minor when, by the death of his father, he succeeded to his earldoms. He was granted in ward to Aubert de Burgh Earl of Kent, who married him to his daughter Margaret. This union however was highly distasteful to Henry III. who did his best to set it aside; in this he was probably, by some means, successful, as we find the king, the year after his first marriage, uniting him in wedlock to Maude daughter of the Earl of Lincoln. It is affirmed that this nobleman died of poison given him at the table of Peter de Savoy, uncle of the queen, in the 46th of Henry III.; he was succeeded by his son and heir Gilbert, next Earl of Gloucester and Hertford, commonly called the Red Earl.

By the intercessions of the king, Gilbert the Red married in his father's life-time Alice, daughter to Guy Earl of Angoulesme, half brother to the king; but this match, in which, as was usual in the disposal of minors, his inclinations were not consulted, was so displeasing to him that he neglected his wife, and after thirty years of wedlock without issue he obtained a divorce. In the great political struggle between Henry III. and his barons, this powerful earl was one of the leaders of the baronial forces at the battle of Lewes, where the king was defeated and taken prisoner with prince Edward his son. Subsequently however, influenced by what motives we are not told, he carried his support over to the royal party, and holding a high command at the battle of Evesham witnessed the complete defeat of the barons together with the death of Simon de Montfort, Earl of Leicester, their leader. After his divorce he married Joan, surnamed from the place of her birth, d'Acres, daughter to King Edward the First, and dying in the 24th of Edward I. was succeeded in his dignities by his son and heir.

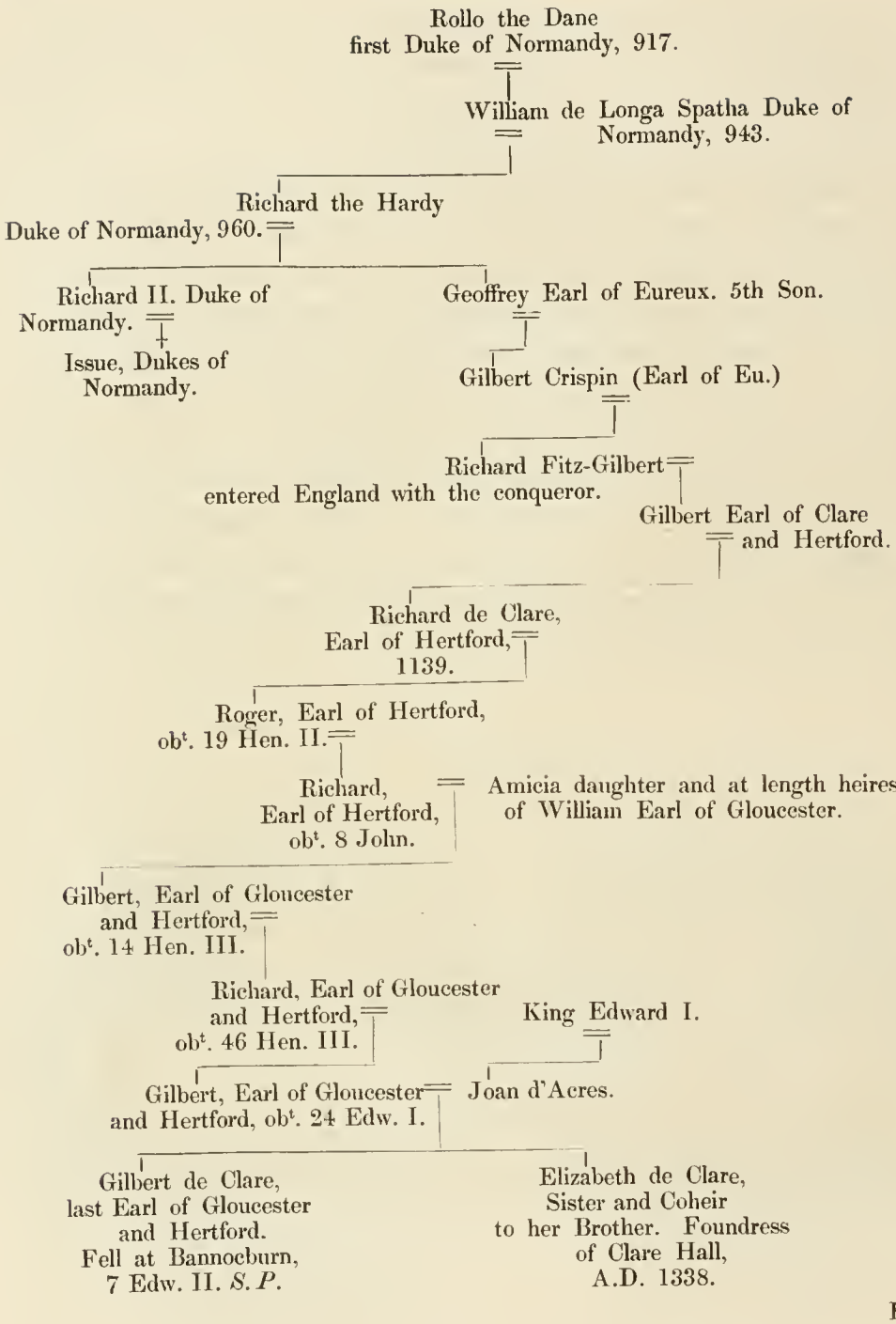
Gilbert de Clare, last Earl of Gloucester and Hertford, lost his life abont the twenty-third year of his age at the inglorious battle of Bannocburn. He fell in the charge of horse by which the bolder leaders in the army of Edward II. hoped to have redeemed the honors of that fatal day. He had been lately married to Maude, daughter to Richard de Burgh Earl of Ulster, by whom he had a son John who died an infant. Leaving no issue, his three sisters Eleanor Margaret and Elizabeth became his heirs and divided his extensive patrimony.

The Lady Elizabeth de Clare was thrice married; first to John de Burgh son of Richard, Earl of Ulster; secondly, to Theobald Lord Verdon; thirdly, to Roger Lord d'Amory; and by each husband left descendants. She founded Clare Hall, A.D. 1338, and dying a widow was buried by the side of her last husband in the church at Ware. The following fragment of her Latin epitaph has been preserved by Weever in his Monumental Inscriptions—"Hic jacent Rogerus Damory, Baro tempore Edwardi secundi, et Elizabetha tertia filia Gilberti Clare, Comitis Gloucestrie, et Johanne uxoris ejus filie Edwardi primi vocate Johann. de Acris .....

It is perhaps a singular thing that so great a family as this, and one so well known in the early history of the kingdom both on account of the political importance and the illustrious connexions of the Earls of Gloucester, should, on the two only occasions in which the line of Clare is noticed by our Poets, have been in both cases misrepresented. Sir Walter Scott, as our readers readily remember, in his splendid Poem Marmion extends the line of Clare, and that of Marmion also, to the time of King Henry VIII.; the Earls of Gloucester having become extinct in the name of Clare, as we have seen, in the reign of Edward II. and on the field of Bannocburn. The Baronial House of Marmion was, in its eldest line, extinct at an earlier period. We have seen also that the union of the two houses of Clare and Wilton, as represented in the Poem, is in point of fact at variance with history. The prolongation of the titles of Clare and the marriage of that house and the Wilton race however, though not trne, do not impute any stain to the lineage so noticed; but an earlier poet, Peele the dramatist, who was dead A.D. 1598, in his play entitled Edward the First, gives us some scenes reflecting

the gravest scandals on the character of Queen Elinor, and affixing the stain of illegitimacy on Joan d'Acres wife to Gilbert de Clare, father to the illustrious Foundress of this College.

It is obvious that the whole representation is imaginary and utterly opposed to fact, and the only wonder is that it should ever have been invented or indeed tolerated. The warm and devoted affection which Queen Elinor bore towards her husband is a matter of history. The story, fabulous or true, which represents her as sucking the poison from her husband's wound in the Holy Land, is a sufficient proof that she was held to be most warmly attached to him; and the unusual honours with which the King marked her funeral obsequies shew that, on his part also, the attachment was as warmly returned and his bereavement deeply deplored, while they render the idea of any such confession in her husband's ears, as we read in that drama, absolutely impossible. The royal dukedoms of Clarence and Gloucester are derived from the honours held by the house of Clare.



R. W. H.

The portrait of the Lady Elizabeth in Clare Hall Combination Room is by Freeman from the print in Faber's Founders, the original of which is unknown.

PORTRAITURE OF Dr. CAIUS.

The suspension of a portrait is a mode of erecting a monument to a person in his life time, which has been long prevalent. In no single College will the expectation of finding a resemblance to the person of the Founder be disappointed: and such is the peculiar interest attaching to the idea, that in time past a collection of the portraits of the several Founders, engraved in mezzotint, was made and published under the title of Faber's Founders;—a thin folio volume for Oxford in 1712, and one for Cambridge in 1714.

The eagerness to obtain a portrait of a Founder or Benefactor, might impede the exercise of due caution in receiving it: and hence in a few instances the authenticity of the portrait is not well established. But this is not the case with the instance now presented: every circumstance of warranty is clear on the face of it; except the name of the artist, which, in spite of the merely fashionable compliment to him in the last line of the inscription, has been kept back without any injury to his reputation.

The painting is, like many of its date, on panel, 2ft. 8in. by 2ft. 3in. It is the original of Faber's engraving in which the figure is reversed and the expression not well preserved. This may be said also of the latest copy, probably taken from Faber, in Pettigrew's Medical Portraits. The frame seems contemporary with the painting, and bears on the top *Ætatis suæ* 53, on the bottom *An° Dni.* 1563. In the right hand corner of the canvass is the crest: and his name and acts are written in these verses at the opposite corner:—

Qui studio excoluit Musas florentibus annis,
Contulit et patriæ commoda magna suæ.
Qui stravit faciles aditus ad Apollinis artem,
Et fecit Graios verba Latina loqui.
Qui Cantabrigiæ Gonvilli incœpta minuta
Auxit et e parvo nobile fecit opus.
Et qui Mausoleum Linacro donavit in æde,
Quæ nunc de Pauli nomine nomen habet.
Qui lucem dedit et solatia magna chirurgis,
Ut scirent partes, Anotomia, tuas.
Arte Machaonica Galenus pene secundus,
Et patriæ atque ævi gloria magna sui.
Talis erat Caius, qualem sub imaginis umbra
Pene hic viventem picta tabella refert.

This description, an addition not unusually found with these ancient portraits, was a prudent precaution against the careless forgetfulness of successive generations. Amongst the many proofs we have that tradition is not to be trusted, is this matter of portraits. For in the circuit of Halls Lodges and Combination Rooms, the repositories for portraits of worthies that have trod this stage, one finds painting after painting nameless and not to be named, till the enquirer is weary of putting the fruitless question and suspects, not without reason it may be in some cases, that his guide partaking in that weariness has exercised his own ingenuity in the matter, or has fallen a victim to easy credulity and been made the instrument of promoting an idle and unscrupulous deception. Cases[1] of this kind have been asserted. However an improved attention to the state of things is stopping the progress of this uncertainty through the simple expedient of inscribing the name of the person upon the frame. To return to our subject,—the painting of Dr. Caius just described is to be seen in the Hall of his College, it has suffered maltreatment at the hands of the picture-restorers, agents almost more cruel than the destroyer time.

There is another portrait in the Combination Room, 2ft. 5½in. by 2ft. 3in., which in a more interesting manner gives the side face: its claim to be

[1] "John de Balliol is the portrait of a blacksmith, and his lady that of an Oxford apothecaries daughter." Oxford in 1888.

a resemblance of Dr. Caius is not undisputed: an antagonist tradition assigns it to a blacksmith, a man of note, it may be at least presumed from the expression and forehead. Yet antiquity recognizes it very distinctly, for in Caius' Methodus Medendi in the College Library there is inserted an engraving, evidently after this painting, having on its border "ætatis suæ 43, Fui Caius;"—the date of the book is 1556. This engraving is occasionally to be met with. The question may remain; but the figure will still be believed to be that of their Founder by those who meet daily in its presence.

Beneath this hangs a small picture with a likeness which the following narrative will describe:

"This brings to my mind what I saw about A.D. 1719, in Caius College Chapel.

"I remember when they were repairing and beautifying that Chapel, ye workmen had broke a hole either by accident or design into Dr. Caius' grave, wch was a hollow place lin'd with brick on ye north side of ye Chapel at a little distance from his Monument wch was a mural one. The lid of ye coffin was off when I look'd in with a candle fix'd in a long cleft stick wch ye workmen furnish'd me with and with wch I cou'd survey ye sepulchre very easily. The sides of ye coffin were remaining, tho' in a disjoynted and rotten condition. The body seemed to have been a very lusty one, and ye coffin was pretty full of it: the fflesh was of a yellowish black colour, and yielded to ye least touch of ye stick and fell to pieces: the eyes were sunk deep into their sockets. A long grey beard much like that we see in ye picture of him, only this was grown very rough by long time; I think it was then about 145 years from ye time of his death. I touch'd his beard with ye stick, and turn'd it a little on one side; it accordingly lay on one side, having lost all manner of elasticity: therefore brought it back to its right place again. The sight occasion'd in me serious reflections, and I went away with such a regard as I thought due to ye memory of so considerable a man as Dr. Caius had been." Warren's MS. p. 403. Trin. Hall.

Tradition says this painting was taken on the occasion above described; and truly the effect corresponds with the description. It is 7½in. by 6in.

A.

THE UNION DEBATING SOCIETY.

EYOND the reach of authentic history, we find from scattered notices and half extinct tradition, that a consciousness of the debateable nature of things first dawned in the minds of a few students of Caius College. They were sitting once upon a time, as was their wont, in friendly conversation, when it was proposed that they should form themselves into a club and begin their proceedings with a debate; and so the club was formed and the debate proceeded: but its subject and its result are lost. Nor has it been found possible to ascertain the name of the society, though it would perhaps be hardly too rash if we were to suggest as its probable appellation "The Gonville and Caius Debating Society." Now, about the same time arose, perhaps under circumstances not dissimilar, a Society at St. John's, named the Fustian, an ill-omened title which argues but little taste or foresight in its founders. Bad judgment, which seldom confines itself to words, seems at an early period to have brought the Fustian into decay; but from utter dissolution it was preserved by a timely and happy coalition with the 'Gonville and Caius Debating Society;' which now with the united resources of St. John's and of Caius increased rapidly in vigour and reputation, and proceeded to secure for its purposes a room in the neighbourhood of Trinity Church, instead of holding its meetings in succession at the rooms of the members. The next member of the federation appears to have been Catharine Hall, and about the same time, the whole University having been admitted to its privileges, it adopted the significant and memorable name of the 'Union,' and framed a constitution, which with little alteration exists to the present day. The members are chosen by ballot in so

lenient a manner that a rejection is extremely rare, and the greater part of the junior population of the University is included among its numbers. The privileges to which they are admitted on payment of a moderate subscription, consist of the use of a reading room and of a limited but remarkably well chosen library of historical and political works, and the right of attending and taking part in the debates which are held weekly on questions chosen by general vote from those which are proposed by individual members for discussion. The Union debates are professedly conducted on the same principles, and by the same rules as those of the House of Commons; to which, however, they bear but little resemblance in practical and businesslike earnestness, except when they concern the private management and pecuniary affairs of the Society. Three meetings in each term are set apart for these purposes.

In the rapid sketch which has been given above of the mythical history of the Union, it has been thought advisable to abstain from the affected accuracy of assigning dates which in reality are uncertain. It will be sufficient to place the great historical era at which we have now arrived in the year 1811, from which time till the middle of 1817, we find that questions of all kinds, not theological, were freely discussed: but here a blank occurs in the records of the Society, in which all subjects and all speakers during the following years, if indeed there were subjects and speakers, are lost to memory for ever. The student of ancient history, who must already have been forcibly struck with the close resemblance between the growth of the Union and the rise of Rome, who will have seen in Gonville and Caius another Quirium, and in the admission of the University to the franchise a second Servian era, will scarcely hesitate in assuming a conquest and a conflagration, and mourning for other archives destroyed by another Brennus. That no physical fire took place is certain, nor will we farther enquire who were the constructive Gauls. Sufficient it is for us that at the time when the Society emerges from this eclipse, it is found to be discussing only those political questions which refer to a floating period of twenty years antecedent to the time of debate. For instance, we find such questions as these proposed, "Is the conduct of the Emperor Napoleon up to the year 1800, deserving of our approbation." "Ought a reform of the House of Commons to

have taken place twenty years ago?" Wherein it is not evident at first sight why all admiration and dislike of Bonaparte, all arguments for or against reform, should at one and the same period have lost all their force and applicability. The law remained in force till the year 1830, when the Union felt itself strong enough again to extend its discussions to all political subjects, present, past, or future.

Whether the alteration has been attended with good may be doubtful. Certain it is that the golden days of the Society were those in which party politics were more generally excluded than they are at present. It is difficult to be calm and difficult to be original on subjects that are filling a hundred newspapers and heating the heads of half a nation; nor has the Union overcome the difficulty; but the fault is in the times rather than in the rules of the Society, and the golden days of which we spoke, were perhaps the golden days of all political speculation, and especially of that which is beneficial in the education of the young, by bringing the passions into subordination to the reason and the imagination. All things seemed so fixed, so natural, so necessary, there was so little acrimony in political struggles, so little disposition in the public mind to exaggerate its present evils or to struggle for doubtful good, that the scepticism, and the combativeness, and the discontent, and the imagination of men were forced into the contemplation of a distant ideal beautiful from its contrast with the present, and secure by its irreconcileable remoteness. In no case should young men be urged too early into action: the sphere of their activity is within themselves, and it is their own mass that must first be thoroughly heated, before they are ready for outward working. If we blow up a flame with the bellows, the kettle may boil the sooner, but the coals will remain afterwards black and dead. Now it is exactly this hasty, anticipative bellows-blowing which is the function of the Union in these days of party politics, and appropriation clause, church rate, corporation bill debates; while the ulterior side of our metaphor may be illustrated by the acute and admired remark of a late author, that a certain discussion of a youthful debating club, on the question of a carpet for their room, tended more to their improvement in practical skill, than all their arguments on freedom or loyalty. Very likely, but to what did their improvement in prac-

tical skill tend? Did it enlarge their sphere of interest, warm their feelings, shake their prejudices? Did it react beneficially on the rest of their education, without which character any isolated portion of education is profitless and trifling. Did the fire besides boiling the kettle retain additional power to boil future kettles?

In answer to prudent cautious men, perhaps to half dissatisfied friends and parents, it was always customary for frequenters of the Union to appeal to its utility. They were destined they said for the Church, and must preach; for the bar, and must argue. Perhaps they even hoped that higher destinies might justify their early study of eloquence: but it would seldom be wise to attribute the enthusiasm of the young to the external motives which they assign to others and to themselves. Their prudence seems most exemplary, and yet it is a quality for which they have from time immemorial obtained but little credit. The true sources of the existence and vitality of an institution like the Union are widely different, so widely that in genial minds no thought of outward advantage arises, except when it is required to overcome troublesome scruples of conscience. First there is the natural inducement of vanity, the intoxication of applause, which stimulates orators everywhere: but joined with this, and on the other side intimately connected with the best characteristics of youth, there is the eager desire of sympathy, of identification of the thoughts of equals. For in the first opening of manly reason, truth bursts upon us with a clearness and an importance which it can never again recall. It may be some paradox of a week or some truism of centuries suggested by a newspaper or by Plato, which first embodies to us the meaning and the reality of speculative truth: the matter is merged in the form, and the great idea of its unchangeable oneness presents itself to us in clear intuition. What is the wonder if we press forward to realize the idea, and struggle for universal acquiescence in some vague abstraction or crude dogma, in which we have unwittingly bowed to republicanism, or to utilitarianism, or to fanaticism, while in heart and belief we were worshipping truth alone. Long experience only can teach us that minds are many though truth is one, so that by annihilating difference of opinions, we should but silence the witness of our imperfections, which must continue to prove their existence, and call for their removal,

Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque reliquit
Ætherium sensum, atque aurai simplicis ignem.

To a philosopher it is clear that all men ought to think alike; to a young enthusiast, that they ought to think like himself; and convictions seldom lie quiet at his age. His friends are bound to him more closely than friends are in the world; reading the same books, pursuing the same objects, passing through the same trials and changes. How can he endure that they should not see what he sees? Nay the whole community around him is closely connected with him. It would be unkind to leave them in their blindness; it would be base to shrink from sharing in their light. Words must pass from him to them, and from them to him; but how shall he express his thought? As he seeks to convey it, he finds it too vague and loose to carry; it escapes from him piecemeal at every turn, but what is best remains; the earnest feeling, the social eagerness for participation, perhaps the logical form; while the fragmentary remainder is desperately preserved by some wide and capacious vessel of indefinite and ambiguous phrases: and things are received as they are given; his hearers stand to him in due magnetic relation, and fail not to be influenced as he is influenced. The spirit is the same, but each supplies matter of his own, so as to cause abundant difference and abundant collision. And where the difference was a real difference of belief and judgment, and was struggled with as an obstacle to the unanimity which was the common aim, the stimulus of debate was producing its proper effect, and many a one now active in the world can testify how well the Union trained him,

μύθων τε ῥητῆρ' ἔμεναι, πρηκτῆρά τε ἔργων.

Perhaps it may be but the natural prejudice in favour of the past, which leads us to depreciate the modern period of the Union in comparison with the ancient. It cannot be denied that party feeling and political violence were known in those early days, and still less can we doubt that all the higher motives and feelings which supported and were cherished by the Union, exist in many of its members now: but that the distinction which has been drawn has some foundation is certain.

Its causes and consequences we have attempted to show. But a work of this nature does not admit of long controversies, and we recur with pleasure to some farther notice of the good old days, when the Union had not yet learnt to attend to practical objects. Experience must show whether those who then cared only to express and develope the energy which was within them, have been or will be incapable of attending to the material interests of life. In general the world calls loud enough even on those whom its voice has not been the first to awaken.

Olim juventas et patrius vigor
Nido laborum propulit inscium—
Mox in reluctantes dracones
Egit amor dapis atque pugnæ.

The predicate of a proposition being more extensive than the subject, admits of more approximation to the ideal; and accordingly in the questions of debate, which are propositions turned into interrogations, while the thing discussed was of all kinds, the standard with reference to which it was discussed was mostly uniform, though embracing a wide field, being either the good of mankind, or what was still more comprehensive, the approbation of the persons discussing—"*Is Poetry conducive to the good of mankind?*" "*Is the cultivation of potatoes deserving of our approbation?*" questions, in which eloquence might disport itself at large, however confined the immediate matter of debate might occasionally appear; for though the qualities of potatoes were exhaustible, the search after the chief good and after the thing chiefly to be approved was found in practice to be inexhaustible. Sometimes indeed men might put on the fetters of definiteness, as when a solution of a speculative difficulty was sought by the enquiry whether Mr. Martin's Act, or Mr. Coleridge's Ancient Mariner tended most to the prevention of cruelty to animals: but it was soon seen that the fetters could not bind them. It was like confining a man with a balloon in a walled court yard. Limits there might or might not be. The statistics of the question would perhaps consist on one side of recorded convictions of draymen or bullbaiters, and on the other of recorded abstinences of sportsmen from shooting of sea birds, but above was the free air, and below was the firm ground however limited; all principles are contained in each principle, and

cujus est solum, ejus est usque ad cœlum. Now if cruelty to animals was a vice, as could not be denied, it might be attacked from without or from within, by law as in the case of Mr. Martin, or by improved feeling, arising from the influence of poetry, as in the case of the Ancient Mariners; so that the whole realm of law, and the wider region of poetry soon opened on the sight of the traveller, even if he should cursorily pass over the relative excellence of different laws and poetical theories, or the particular merits of the particular poem; a more humble task, which as it happened, sufficed for the debate. For there were many there to whom it was yet unknown, and some who in honest sympathy with the Byronism of the time despised it, and a few who admired it with an enthusiasm, such as only disputed excellence can excite. Therefore loud was the laughter at the humorous misrepresentations which were abundantly produced of the character and conduct of the mysterious old man. Therefore also earnest was the zeal and ingenious were the theories of his outraged admirers. Gallantly and blindly did both sides combat with the fallacy of substituting a prose sketch of a poem for poetry, a list of colours for a picture. But when at last all parties appealed to the poem, and stanza after stanza illustrated and almost engrossed the debate, the growing enthusiasm of admiration overwhelmed opposition, and the discussion closed in the midst of universal applause.

The number and quality of frigates and ships of the line in commission, the individual and collective characters of the Board of Admiralty for the time being, are, it cannot be denied, in certain respects to certain persons more important matters of consideration than the adventures of a single private, commercial, and indeed fictitious mariner; so is also the great timber destroying plague, for the study and prevention of which it was not long since proposed to establish a Professorship in each of our Universities. Nevertheless we cannot but think it possible that if a youthful politician would occasionally entrust his public interests to the care of the government, the legislature and the nation, he might find a charm in poetry which is not in dry rot, and after discussing such a subject as that which we have quoted in the spirit which we have described.

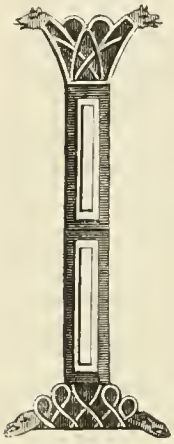
A better and a wiser man
Might rise the morrow morn.

ALABASTER.

William Alabaster, born at Hadleigh in Suffolk, was a Fellow of Trinity College. His University career is remarkable for his having kept a Greek Act with Francis Dillingham, B.D. of St. John's College. Having been appointed chaplain to Robert Earl of Essex, he attended him in his voyage to Calais on a projected expedition to assist Henry IV. against the League, in the year 1591. While in France, he was induced to change his church and to become a Roman Catholick; he soon, however, became dissatisfied with his new persuasion and returned to his former opinions. In the preface to his work entitled "Ecce sponsus venit," he relates that, certain doctrines of his having become obnoxious to the Court of Rome, he was enticed to that city and imprisoned there by authority of the inquisition; on his liberation, he was confined to the city-walls, but escaping at the peril of his life he returned to England, and soon after became Prebendary of St. Paul's and Rector of Hatfield, in Hertfordshire. He died about A. D. 1640.

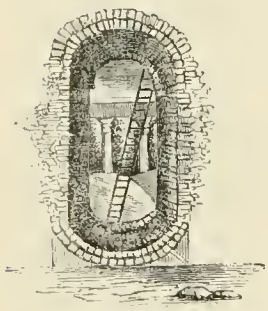
He was a great Hebrew scholar and skilled in Cabalistic learning, which he displayed in various discussions on the mystical meaning that he supposed to be involved in the words of Scripture; especially in his clerum at Cambridge on commencing Doctor of Divinity, when he took for his text the first words of the first book of Chronicles "Adam, Sheth, Enosh;" the mystical meaning of these he supposed to be, "Man is put or placed for trouble." The investigation and application of this supposed mystical meaning of Scripture was the principal object that he had in view in the publication of his work entitled "Apparatus in Revelationem Jesu Christi." The opinions promulgated in this work, as he tells us, were those which excited the displeasure of the Romish authorities.

He also left various works in Latin poetry; and is styled by [1]Fuller "a most rare poet, as any our age or nation hath produced." As this eulogium was published at the beginning of the reign of Charles the Second, when Milton, Otway, Dryden, &c. were already living, the subjoined specimens of his powers in the epigrammatic style may be interesting.



In Aberenathi Librum de Analogiâ Morborum Corporis et Animi.

Sidereos morbos, maculas in Corpore Solis,
Deprendit speculis Optica Musa novis:
Ast animi maculas, morbos in pectoris antro,
Vidisti Analogis, Aberenathe, modis.
Sideris adspectum prohibent divortia cœli:
Pectoris adspectum mens sibi juncta nimis.
Illius ut laus est, distantia ducta sub orbem,
Sic tua, proximitas ista remota magis.
Quam procul a nobis, prope sunt hoc sidera visu!
Quam prope nos mens est, hac ratione procul!
Ad speculum hoc stupeant alii, sed ad Analogiam,
Hæc me suspensum sed tenet ausa magis,
Quod speculum speculum Galilæo ostenderit illud,
Et tibi quæ analogos analogia modos.



On Abernethy's book upon the Analogy of the Disorders of the Body and Mind.

By telescopic aid, the Optic Muse
Spots in the Sun, the stars' disorder views:—
But, Abernethy, it was given to thee,
By art of sage Analogy, to see
Those blemishes the mental ray that blot,
And deep disorder at the source of thought.
Too far the skies, to trace aright their plan!
Too near the mind, its properties to scan!
'Twas praise of one, to bring the distant nigh;
'Twas praise of thee, to break too close a tie.
How far from us the heavenly bodies blaze!—
How near, when through that wondrous glass we gaze!
How near the mind, th' uniting links how tight!
How bursts each bond, beneath this reas'ning's might!

[1] Worthies, ii. 343.

Wondrous the mental glass which did of old
To Galileo that famed glass unfold!
Vast that analogy, whose power in thee
These properties analogous could see!

In Gasparum Schoppium[2] parabolarum Scriptorem putidissimum bene malo mulctatum.

Symbolicum nuper cudisti, Scoptice, librum:
  Defuerat libro parabola una tuo.
Qui fecisti asinos viva exemplaria regum,
  Debueras asini vivus habere typum.
Factum est: innumeris es cæsus, Scoptice, plagis,
  Passio symbolicè sic asinina fuit.
Vulnere transverso signaris, Scoptice, buccam,
  Hæc quoque symbolicè crux asinina fuit.
Implesti totam querulis ruditibus urbem,
  Hæc quoque symbolicè vox asinina fuit.
Reptasti quadrupes prono per compita gressu,
  Motio symbolicè sic asinina fuit.
Dispeream si non totius, Scoptice, libri
  Parabolis, melior parabola ista fuit.

Scoffer[3]! in thy symbolic lore,
We want one allegory more:—
For when the ass thou didst apply
As living type of royalty,
'Twas fitting that the ass should find
In thee an emblem of its kind.
And so it was: thy stubborn hide
With many a lash was featly plied;
By which was typified full well
The tale of woe an ass could tell.
Upon thy cheek a transverse brand
Was printed by the hangman's hand:—

[2] The book here alluded to was publickly burned by order of the Parliament of Paris in the year 1612, as we learn from Winwood's Memorials of State Affairs, Vol. iii. This Schoppius was editor of a collection of epigrams from various Latin poets relating to Priapus, entitled "Priapeia, sive veterum poetarum lusus in Priapum."

[3] This is, I believe, the nearest approach which the English language will afford to the very sorry pun of the original. The man's Latin name was Schoppius, which Alabaster here transforms into the Greek σκωπτικὸς, Angl. *addicted to mocking or scoffing.*

The cross upon the ass's back
In thee its emblem does not lack:
And when thou didst, through all the town,
Bray forth thy sorrows up and down;
One might have thought it was thy choice
To symbolize the ass's voice.
Thou too didst crawl the streets around,
With face bent downwards on the ground;
And by that quadrupedal grace
Was symbolized the ass's pace.
I vow 'tis plain beyond all question,
Scoffer! that here from my suggestion,
An allegory you have gained
More apt than all your book contained.

These verses are contained in an old manuscript in the Library of Cains College. There is also part of a Latin poem entitled, "Elisæis," an account of Queen Elizabeth's reign, in Emmanuel College Library, which has never been published. Also "Roxana, tragœdia, à plagiariis unguibus vindicata, aucta et agnita. 12mo. Lond. 1632." This tragedy is in Latin, and is dedicated to Sir Ralph Freeman. It is a singular composition: the subject is an oriental tale, and the scenes consist of conversations between the real personages and the allegorical; the first act is entirely carried on between the ghost of one of the characters and personifications of Death and Suspicion; a stile of composition of which Voltaire's Henriade is a remarkable instance. Respecting this tragedy, Fuller relates a curious anecdote, which may pass for a parallel to the well-known story of the effects produced by the Eumenides of Æschylus. "It was admirably acted in that College (Trinity), and so pathetically, that a gentlewoman present thereat (Reader, I had it from an author whose credit it were sin in me to suspect) at the hearing of the last words thereof 'sequar, sequar' so hideously pronounced, fell distracted and never after fully recovered her senses."

His other works were the following:

1. Apparatus in Revelationem Jesu Christi. Antwerp, 1607.
2. Ecce Sponsus Venit. 4to. Lond. 1633.
3. Spiraculum Tubarum, sive Fons Spiritualium Expositionum ex equivocis Pentaglotti significationibus. Lond. fol.

4. Lexicon Pentaglotton { Hebraicum. Chaldaicum. Syriacum. Talmudico-Rabbinicum. Arabicum. } Lond. fol. 1637.

5. Commentarius de Bestiâ Apocalypticâ. Delph. 1621.

The arms of his family were, ermine, a cross-bow bent in pale, gules. The name is derived from *arcubalista*, and is probably the same name originally as Arblastier. Thomas Arblastier was Knight of the Shire for Staffordshire in 1433. Fuller spells the name Alablaster, and in this form it appears in the address of a letter from Bp. Bedell, contained in a MS. in the Library of Emmanuel College: this form however is a vulgarism of pronunciation. A portrait of him, by Payne, is mentioned in Walpole's Catalogue of Engravers, which "truly deserves encomium, being executed with great force and in a more manly style than his (Payne's) master" (Simon Pass). It was taken from a painting by Corn. Jansen.

P.

On a tombstone in the Church-yard of
St. Andrew's the Less.

AN's life is like a winter's day;
Some only breakfast, and away.
Others to dinner stay and are full fed;
The oldest man but sups and goes to bed.
Long is his life, who lingers out the day!
Who goes the soonest has the least to pay.
Death is the waiter, some few go on tick;
And some, alas! must pay the bill to Nick.
Tho' I owed much, I hope long trust is given;
And truly mean to pay all debts in Heaven.

CLARE HALL.

COLLEGIUM SIVE DOMUS SIVE AULA DE CLARE.

This College was originally founded, A. D. 1326, by Richard Badew, at that time Chancellor of the University, who having purchased two houses situated in a street called Mylne-Street, from Nigel Thornton a physician, annexed them to the University under the name of University Hall[1]. He appointed a Principal and several pensionary Scholars, but seems to have neglected the important step of providing them with funds for the maintenance of their College; for we find that they lived for twelve years at their own expense; when one of them being in favour with Elizabeth de Burgh, Countess of Clare, persuaded her to become a benefactor to his College, the building belonging to which had recently been destroyed by fire. This Lady on the resignation of Walter Thaxted, the Principal, with the consent of Richard Badew the original founder, having obtained a charter from Edward III., in the 12th year of that king's reign, A.D. 1338-9, entirely rebuilt the College, settled funds for the maintenance of its members, renovated its constitution and altered its former designation to that of Clare Hall. It is asserted by some that these benefits were conferred by Elizabeth, the daughter of the Duke of Gloucester in the 36th of Edward III., at which time the Aula was again consumed by fire, and she as well as many other patrons of learning contributed their aid to its re-establishment. However, that it was originally established by Lady Clare, is proved

[1] With this term came another name of like import, Scholars' Hall, if Caius' conjecture be right that the "Solere Hall" of Chaucer is a corruption of that name: but Fuller gives another derivation, from "*Solarium*, a fair and light chamber;" this conjecture is worthy of his humour.

by the following preamble to the old statutes of the College, the original of which is of course Latin;—

To all the sons of our Holy Mother Church, who shall look into these pages, Elizabeth de Burgo, Lady Clare, wishes health and remembrance of this transaction. Experience, which is the mistress of all things, clearly teaches that in every rank of life, as well temporal as ecclesiastical, a knowledge of literature is no small advantage; which, though it is searched into by many persons in many different ways, yet in a University, a place that is distinguished for the flourishing of general study, it is more completely acquired; and. after it has been obtained, she sends forth her Scholars who have tasted its sweets, apt and suitable men in the Church of God and in the State, men who will rise to various ranks according to the measure of their deserts. Desiring therefore, since this consideration has come over us, to extend as far as God has allowed us, for the furtherance of Divine Worship and for the advance and good of the State, this kind of knowledge which, in consequence of a great number of men having been taken away by the fangs of pestilence, is now beginning lamentably to fail; we have turned the attention of our mind to the University of Cambridge, in the diocese of Ely, where there is a body of students, and to a Hall existing therein, hitherto commonly called University Hall, which already exists as of our foundation, and which we would have to bear the name Clare House (Domus de Clare) and no other, for ever, and have caused it to be enlarged in its resources out of the wealth given us by God and in the number of students; in order that the pearl of great price, knowledge, found and acquired by them by means of study and learning in the said University, may not lie hid beneath a bushel, but be published abroad; and by being published give light to those who walk in the dark paths of ignorance. And in order that the Scholars residing in our aforesaid Clare House, under the protection of a more stedfast peace and with the advantage of concord, may choose to engage with more freewill in study, we have carefully made certain statutes and ordinances to last for ever.

She then proceeds to establish a Master to whom all the Socii, Discipuli, Scholares, Pensionarii and Ministri are to be subject—and gives other statutes by which, as corrected and amended by the Visitors of Edward VI. A.D. 1551, the College is still governed. The following is a copy of their letters:—

After our hearty commendations we let you to understand that ye shall receive herewith the statutes of your house, as well corrected in points contrary to the laws of this realm, the King's Majesty's statutes given to the University, and injunctions by His Highnesses Visitors, as also mended in divers places for the farther increase of virtue and good learning, according to the authority which the King's Majesty by commission committed to us,—willing you therefore not only to keep the same in your own persons as far as they shall concern you, but also to see that those statutes be observed likewise of all the inha-

bitants of that College, under the pains limited in the said statutes against the transgressors of them, as you will farther answer for doing the contrary. Fare you heartily well.

Written this day of August, from London, 1551.
Your Lov. Friends,
THO. ELY.
JOHAN. CHEEK.
WM. MEY.
THO. WENDYE.

According to these statutes the Master must be "Probus, ac inculpatus vir, in sacrâ Theologia doctus, graduatus, cultui divino virtuti ac sacrarum literarum studio deditus." He must be elected by the major part of the Fellows or their *Proxies* within eleven days after a vacancy, otherwise the Chancellor or Vice-Chancellor may appoint any one out of the University at large. The Fellows are to be not fewer than *ten*, but there is liberty to increase the number "pro incremento bonorum et possessionum domûs." Candidates must be "in artibus ad minimum Baccalaurei," and no one is to be admitted as a Fellow "qui ex instituto jam antea decreverint aliam quam Theologiæ facultatem finaliter profiteri, duobus tantum exceptis, quorum alter legibus alter vero rei Medicæ ex consensu magistri et majoris partis sociorum, et non aliter, operam dare possit."

The original statutes are no longer in existence, neither are the letters of King Edward's Visitors: with respect to the latter, the following document is in possession of the College;—

Nov. 18, 1608. That this is the true copy of these letters, we, whose names are underwritten, do testify upon our knowledge, having seen the original so old and moth eaten that for many words it could not be read.

WM. SMYTHE,
ROBT. BYNG,
ROBT. GOLDING

The Visitor and Interpreter of the statutes is to be the Chancellor or his locum tenens, together with two Doctors or Masters of Arts, to be appointed by the Senate;—a mark of its original constitution. The statutes provide for a Prælector six Lecturers and a Dean whose office is to superintend the discipline of the body; also for Servitores Ministri and four poor Scholars.

In the year of our Lord 1525 a considerable portion of the College, including the Master's Lodge and the Treasury, was again destroyed by fire. It was repaired A. D. 1535, and a Chapel added, which seems before to have been wanting; so as once again to complete the College.

By the munificence of several [2]benefactors, at the time of Caius, A. D. 1574, the College supported a Master twelve Fellows forty Scholars and four Ministri. Besides these there were sixty Pensioners, who lived at their own expense, and twelve poor Scholars who had assigned to them what was left after the refections of the others. To the original foundation nine Junior Fellowships have been attached, the holders of which have the same privileges as those of the Original Foundation, with the exception of a voice in affairs relating to the funds and property of the College. The value of the Senior Fellowships depends on the dividends of the College. The Junior Fellows receive each a certain stipend, that of the two Seniors having been recently increased by a benefaction of the Rev. F. W. Lodington. In passing from any one of these foundations to another, a separate process of nomination and election is necessary.

After the completion of the College in 1535, benefactions continued coming in for various specified purposes;—amongst others at last for that of erecting a new Chapel. This object had been no doubt often discussed, and the deficiency of means as often lamented. In 1762, at the death of Dr. Wilcox, the sum of £5348 came to the College by his munificent bequest. This acquisition determined the Society to proceed with the undertaking and incited their own liberality;—the benefaction was increased to £7071 by private subscription from the Master and Fellows and a few others who had been of the Society or connected with the College. On the 3rd of May, 1763 the first stone was laid by Dr. Goddard, the Master, then Vice-Chancellor, who made the following apprecation over it.

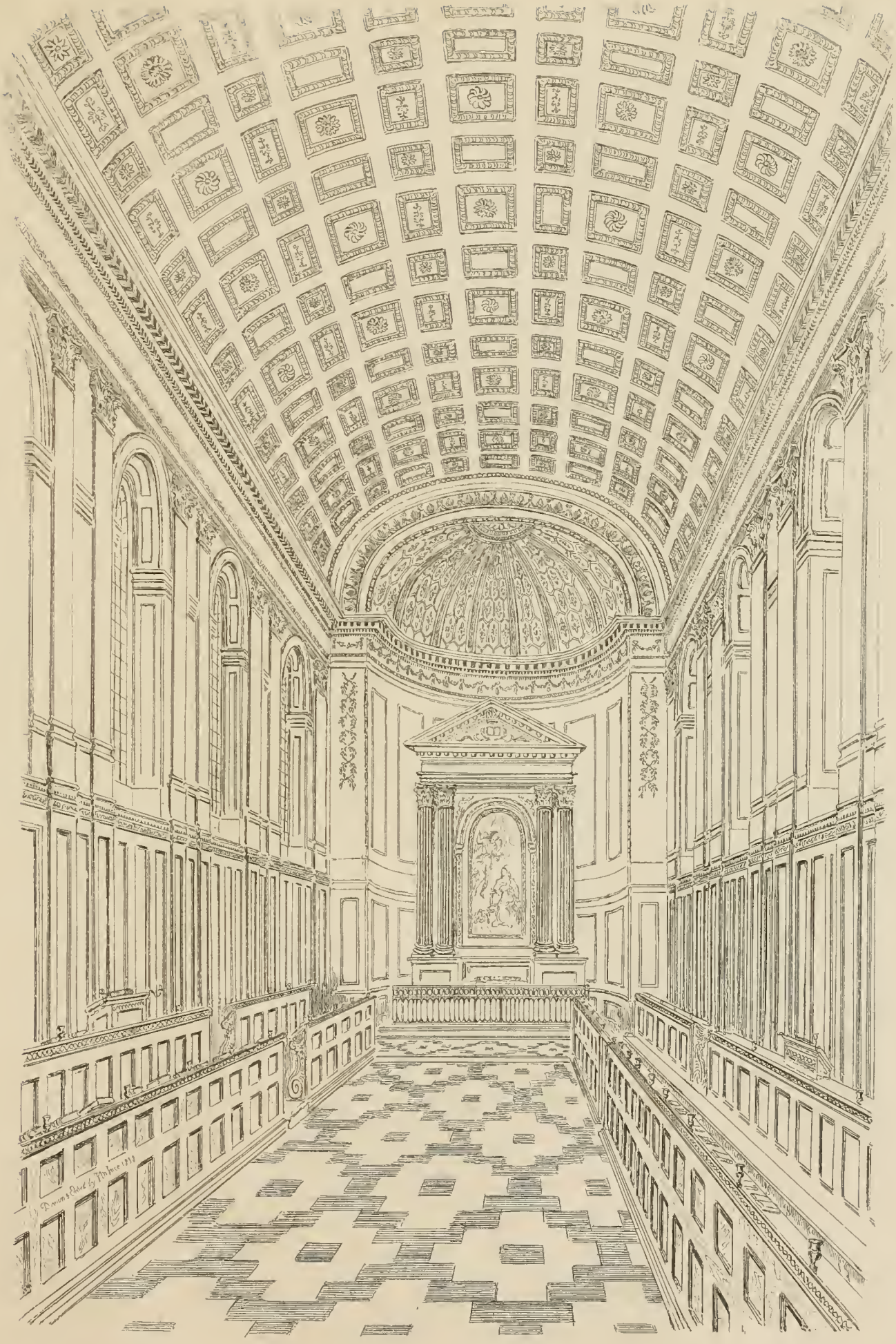
[2] Their names with those of many others are preserved in a volume, whose exterior by its elegance speaks higher in favour of the first intentions, than the interior does for the execution of them.

Faxit Deus ut sacrosanctum Ædificium lapide posito inchoatum feliciter assurgat, et tempore opportuno omnibus suis numeris et partibus expletum erigatur; stetque diutissime elegantia sua et pulchritudine spectabile, in Dei Optimi Maximi gloriam et honorem, et Aulæ nostræ Clarensis decus et ornamentum. Amen.

It was consecrated by Richard Tennyson, Bishop of London, July 5, 1769, in the form directed by the Convocation of 1712; only that in place of the prayers proper for Parish Churches were inserted others taken from Bishop Patrick's form, that had been used for the Chapel of Catharine Hall in 1704.

The terms in which the building is here mentioned are fully within the bounds of modesty and truth: they express the general opinion, though, to the discredit of residents and to the detriment of visitors, the number is small of those who have inspected the interior. It was one of several works by Sir J. Burrough, Master of Caius College, whose name is much less known than his designs are admired. It seems unfortunate that so little should be known of this amateur architect, whose taste must have been much approved in his own time, and has possessed the admiration of successive generations. His plans and drawings appear to have perished at his death, or at least the recollection of them is gone. His other works in the University are—the Senate House, the North building in St. Peter's College, the front of Emmanuel, and the front of the Lodge in Trinity great court. He died three years before the Chapel was finished; the work then fell under the sole management of Mr. James Essex of Cambridge. A few items of the expences will be of interest in its history.

	£.	s.	d.
Mr. Essex (Carpenter, Architect and Overseer)	1724	13	10¾
Seff. Mason	1976	13	1½
Bricklayer	1154	3	11¾
Cippriani (for his picture for ye altar)	100	0	0
forms of prayer for Conseeration	1	10	0
dinner after	45	14	11
Gratification to the heirs of Sir J. Burrough	21	0	0
——— to Mr. Essex for drawing plans, measuring work and all other trouble	200	0	0
The whole expence was	7327	3	0



CLARE HALL

The College is complete in one court, except that the chapel on the north side projects to the east. This court was built at different times: its progress was as follows;—

	£.	s.	d.
East and south sides, built between 1635 and 1656, cost - -	5300	12	8
Amount of Benefactions - - - - - - - - - - - - - - -	3640	10	11
Robert Grumbold was the Architect:—John Westley the Builder.			
West side, built between 1662 and 1679, cost - - - - - -	1689	19	7
Benefactions -	1410	7	10
North side, built between 1681 and 1689, cost - - - - - -	2183	19	8
Benefactions -	978	2	2
There was expended in making the walk and gate - - - - -	138	1	7

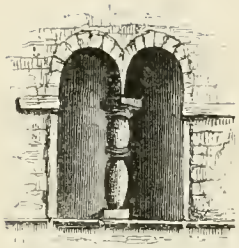
The trees were planted 1691—2; and the bridge built 1648—Thomas Grumble, Architect.

The stone used in the building came from Colley Weston, by Peterborough and Ely: *slate* is also mentioned, which is now known by the name of Stamford slate, and having the cleaveable nature of slate is used for the same purposes though at a considerable disadvantage, both in the wear and weight. *White Stone* from Haslingfield is spoken of; this may be supposed to mean the chalk for lime, which is elsewhere called *clunch* or *firestone*, and popularly the *rock*.

The work in the first period was delayed by the military operations at the place; for instance, the timber prepared for the building was taken by Cromwell's soldiers, to aid them in carrying on the siege of the Castle.

A. P.

ORGANS.



ost of the College Chapels have not an organ; in Emmanuel College the instrument is silent, as well as in Pembroke College. The following notices respecting the organs that are in use will be considered valuable for their authority and technical character.

The organ in the Chapel of Trinity College, which is justly considered the finest in Cambridge, and ranks among the first in England, was built originally by Father Schmidt in the year 1706 when Bentley was Master of the College, at a cost of £1500. It has since that time received many additions and improvements; the most considerable of which was made three years ago by Gray and Son of London. The compass of the great organ is from CCC the 16 feet pipe to F in alt. throughout all the stops. The swell, which is exceedingly fine, extends from gamut G to F in alt., and contains the following stops: open Diapason, stopped Diapason, double stopped Diapason, Principal, three rank Sesquialtra, Hautboy, Trumpet and Clarion. The choir organ is much admired for its sweetness of tone, and possesses a remarkably fine Cremona. There are two octaves of pedal pipes and many coupling stops, by means of which the power of the organ is much increased and great variety is obtained. One of these stops called a Melody Coupler, and the first of the kind ever made, was introduced at the suggestion of the present organist: this movement acts upon the two upper octaves of the choir organ, thus enabling the performer to play melodies with his feet.

The organ at King's College Chapel was built by Avery in the year 1808; it is a beautiful Instrument, and highly effective in the splendid edifice in which it is placed. The Chapel is most admirably adapted for choral effects, and in consequence the Cathedral service has in this

place a beauty and grandeur in vain sought for in Trinity and St. John's College Chapels, which are much too confined in space to allow the prolonged tone and grand reverberations which fill the listener with awe during the performance of the majestic compositions of Purcell and Croft as they are heard in our Cathedrals. The organ has been much improved by some new pedal pipes lately added by Hill of London.

A new organ by Hill has been lately erected in St. John's Chapel, which though heard to great disadvantage in the present confined space, is a very fine Instrument, but incomplete at present in consequence of want of room. The compass of this organ is from FFF to F in alt. The Swell is the largest in Cambridge, the compass being from FF to F in alt., and contains an open Diapason, stopped Diapason, Dulciana, Principal, Harmonica, four rank Sesquialtra, Hautboy, French Horn, and Trumpet. The great organ will contain, when finished, the following stops,—two open Diapasons, stopped Diapason, double Dulciana to continue down in open pipes to the 25 feet F, Principal, Flute, Clarabella, 12th and 15th in one stop, 15th, three rank Sesquialtra, Trumpet and Pausaune. The whole of this is already complete, with the exception of the second open Diapason and the Pausaune. This instrument will be better appreciated when it is heard in the new Chapel, the erection of which is contemplated in the course of a few years.

The organ[1] in the Chapel of St. Peter's College was built by Snetzler, and though small has a very pleasing and pure quality of tone.

The organ at St. Mary's Church[1] was built by Father Schmidt about the same time as the Trinity organ, and is a pleasing instrument, though utterly inadequate to the proper performance of the University service, and has so little power as to be scarcely audible when the Church is well filled.

T. A. W.

[1] Descriptions of the parish Church organs appeared in two numbers of the Cambridge General Advertiser for March 13 and April 10.

POSTSCRIPT TO THE LEGEND OF THE HILLS.

This legend lived long in the popular notion that a spirit walked that scene[1]. An indefatigable antiquary[2] has preserved some historical notice, which tends to an explanation of the origin of the name.

"In a quaint book by *Bishop Hall*, in 8vo. printed by *Edward Blount* and *William Barrett*, called the *Discovery of a New World or a Description of the South Indies*, with this *running title*, The *description of Tenter-Belly*, and subscribed the *Cambridge Pilgrim*, at p. 44, is this:—

'*A Giant called All Paunch, who was of an incredible Height of Body, not like him whose Picture the Schollers of Cambridge goe to see at Hogmagog Hills, but rather like him that ought the two Aple Teeth which were digged out of a well in Cambridge, that were little lesse than a man's head.*'

"When I was a boy, about 1724, I remember my *Father* or *Mother*, as it happened I went with *one* or *other* of them to *Cambridge*, the *road* from *Baberham* there lying through the Camp, (now blocked up by the *house* and *gardens* inclosed in it of my *Lord Godolphin*) always used to stop and show *me* and my *Brother* and *Sisters* the *figure* of the *giant* carved on the *Turf;* concerning whom there were then many *traditions*, now worn away. What became of the two said *Teeth* I never heard."

Another writer quoted by him derives the name from "a huge and mighty portraiture of a giant, which the scholars of Cambridge cut upon the turf within the trench."

"*Mr. Carew* of Antony in his *Survey of Cornwall*, p. 2, says, that upon the *Hawe* at *Plymouth* there is cut out in the *Ground*, the *Pourtrayture* of 2 *men*, the *one bigger* the *other lesser*, with *Clubbes* in their *Handes* (whom they terme *Gog-Magog*,) and, as I have learned it is *renewed* by *order* of the *Townsmen*, when *cause requireth;* which should *in-*

[1] See p. 115.

[2] Cole's MSS Vols. i., xxii., and xlii.

ferre the same to be a *monument* of *some moment.*" He then refers to the instance of "a *Giant* cut on the side of a *Hill* in *Dorsetshire*" mentioned in *Hutchin's History of that County*, ii. 293: to which may be added a well known example of similar device, the figure of George III. on horseback, cut upon a down near Weymouth, on so large a scale as to be visible at the distance of several miles; and the Horse on White Horse Hill near Chippenham, and another near Marlborough in a like position.

This spot has with the fellow feeling of an antiquarian been commemorated as "the most delightful Gog-Magog Hills—which I have often visited when I was herborizing with my worthy friend Dr. Stephen Hales: but it is defaced by a seat built on it[3]:" and in another place it is described as "the *heath* next to the pleasant fields bordering on the river;" just as the portion of the same elevated district, which, retaining its pristine condition, surrounds Newmarket, is still so called. The *defacement* of which the great step above recorded was the beginning, has proceeded all over the county, except some of the South Eastern parts; so that at this time it is open only to the view: for the local taste in favour of open country has survived to the almost general exclusion of planting, and keeps the quick-fences down to a very unaspiring standard. The parish of Grantchester was the earliest enclosed in the immediate neighbourhood of Cambridge; an event dating not more than fifty years back. The effect which this system has produced on the scenery, may be estimated by reference to old printed views better than by exercise of the imagination. The painter will hardly approve the change: the public regret the abridgement of their liberty; excepting those who indulge in speculating on the multiplication of wealth.

The practice of enclosing was one of the grievances of ancient times: it was considered as an insult and injury to popular right, and occasionally repelled by summary measures. Traces of this are found along the path of Cambidge History, in the pages of facts and the records of popular feeling—the ballads of the place. One of these is given in a volume[4] lately printed, together with a catalogue of instances of the aggression: the epistle admonitory of the hero of that story, is as follows:—

[3] Stukeley, Medallic Hist. of Carausius, i. 201, and comp. Henric. Huntingdon.

[4] Original Documents from C.C.C. Library. Camb. 1838.

To alle false fflattering ffreemds of
Cambrige, open extortioners and enemies
of ye poore, Jacke of ye style sendyth gretynge.

Thoughe thou take much payne
to ditche up agayne
all that I make playne,
I wolde you sholde knowe,
Yf I kepe this lande,
Yt shall not longe stande,
but wt foote and hande
I will yt overthrowe.

I could have bene contente
Ye sholde have putte rente;
So they had bene well spent
in susteyninge ye pore;
Yr osiers and yor holts
Yor pastures for yor colts:
but now lyke folishe dolts
you shall have them no more.

for I will be bayly
and them maynteyne dayly,
or ells dowtelesse nyghtly
to the use of the pore.
Saye you alle what ye will
Yt shall lyttill skyll,
So I have my will
I passe of no more.

And that will I have
so God me save:
or ells sir knave
beware of yr pate:
I speke to Mr. Capitayne[4]
Yt may perchance come to his payne.
Yf he stowtley maynteyne
highe bullayne gate[5].

The last tyme ye went
He was almost shent,
thoughe he had bowes
and Braye with his grinne.
Yt may so chance agayne
that within nyghts twayne,
Yf ye moone shyne playne.
. . . . . him.

You bragge and you bost
You will spare for no coste
to prepare an host
to put me to flight:
A better way wolde be hadde.
My councell ys not badde;
Trust neyther boye nor ladde,
lest ye lack might.

Mr. Brasys wall
without cry or call
shall have a great fall.
Wt in short space
nothing will I spare
neither for horse or mare:
but all shalbe as bare
as the markett place:

for except I do so,
you will dybe and plowe
both . . . . . .
that ther shall be none.
neyther sitizen nor stranger,
but shalbe in your danger,
Yf they have but a gander;
You be so farre gone.

[4] Mr. Smith, Chandelor.

[5] A pece of comon lyke a triangle beyond Sturbrige toward Ditton yet enclosed.

but here I make a ende
desiering you to amend
and to take me as a frende
for my exortacyon:

except you do so
Yt will torne you to wo:
A good frend ys not so;
marke this conclusion.

An item in a private diary, which is printed in the same Volume, states perhaps the very occasion which called forth this address; and we insert it here as explanatory of the above address and suggestive of recollections belonging to much more recent times.

VIII Julii. On the munday, D. Redmayne began his lector in common scholes apon the fyrst Psalme, and so read agayne on the tuesday. On the wendysday after ix of the clocke, he was lykewyse purposed to rede but lett and sente for sodenly by the Vyc. with all other the hedes that were present at the scholes to go to barnwell after the Mayre to stay a multytude of peple that wer uppe to pull down B. Smythes close, which wer gathered together in the mornynge with a drom to the number of an Cth. or there abowts: the Vyc. and Mayre met twyse that day in S. M. Churche abowt that matter, and at length were hardly pacyfyed.

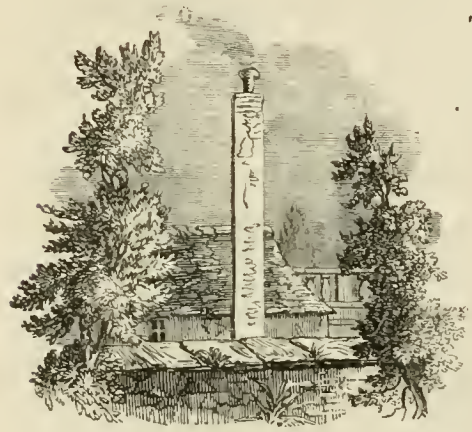
ANECDOTES.

IN 1627 was published a book called Vox Piscis or the Book-Fish. The preface quaintly relates the story of its origin :— it was simply this, that the sheets from which the matter was taken were found in the maw of a cod-fish that was caught on "Lin deeps." From the fisherman it came to the Cambridge market; it was opened in common course, and the book produced, where Benjamin Prime the Batchelor's beadle seeing it, had it conveyed to the Vice-Chancellor who took special notice of it, and made inquisition into the truth of the matter. The book was put into the hands of a binder to be restored: the story soon became known and was proclaimed by letter in all parts of the world. This happened at Commencement when it may be supposed fish were in request; the wonder excited by the event was great, and the talk spread wide: some spoke in earnest, others in joke;—

"A yongue Scholar (who had in a Stationer's shop peeped into the Titles of the Ciuill Law) there viewing this vnconcocted booke in the Codd-fish, made a Quiblet thereupon, saying, 'that it might be found in the *Code*, but could neuer be entred into the *Digest*'." "Another said or wrote, 'that hee would hereafter never count it a reproach to be called Codshead, seeing that fish is now become so learned an *helluo librorum*,' which signifieth a man of much reading, or skilfull in many bookes." "Another said, that 'at the Act or Commencement for degrees two things are principally expected, good learning and good cheare; whereupon this Sea-guest against the very time of Commencement brought his booke to furnish the one and his carkasse to make up the other'."

The book is one of the presents of Thomas Baker to St. John's College Library, who states Richard Tracy to have been the author.

Among the books belonging to Downing College is a specimen of this curiosity, on the cover of which is inscribed the epithet 'rare'. It contains three serious tracts thus entitled *The Preparation to the crosse in* 2 *books*, to which is appended in MS. *by Rich. Tracy; first printed in* 1540. *Wood, p.* 102. Next, *A Mirrour or Glass to know thy selfe, A.D.* 1532: and *The Treasure of Knowledge:* these are ascribed to the martyr Frith. It is related that Abp. Usher hearing of the discovery, considered it as a warning from Providence to prepare for evil approaching.



It has been commonly forgotten that the taste for Bell-ringing as an art and as an amusement once prevailed among the students. This art had its origin in the fifteenth century and, like several of the most celebrated athletic exercises, has been treated as an amusement in England only. Its supporters in Cambridge were at the end of the seventeenth century united under the title of 'the Cambridge Youths', as their fellow-amateurs in London had styled their society 'the College Youths', from the number of Westminster scholars that joined it. The 'Cambridge Youths' were still flourishing in the year 1800: and even lately we have heard of one instance of this taste. Several names of individuals famous in this way of producing 'musical tunes', have come down to us: Robert Hesketh of Christ's College and William Windle of Caius College were admitted into the Society in 1726. Richard Dawes, whose name is known in conjunction with the Miscell. Critica was a practitioner, but never served as 'leader of the band'. Dr. Glyn[1], of King's College, says he had practiced the art in his day; and it is reported that the name of Newton adorned the list of members. But the name which is dwelt on most for eminence in the practice and for service in advancement of the art, is that of Charles Mason. He became a Fellow of Trinity College in 1725 and D.D. in 1749. He left several MSS.[2] of deeply curious

[1] Pursuits of Literature, 444.

[2] The peal in Great St. Mary's containing 6600 changes of Bob-maximus' may be rung accurately in $5^h. 5^m.$; 35cwt. being the weight of the largest bell.

calculations belonging to the art, one of which is among the Bowtell MSS. In consequence of his devotion to mechanical art generally and in particular to Ringing, it used to be observed that he sacrificed to Vulcan much more than to the Graces. To a high spirited eulogium on this amusement the original memorialist of these particulars adds an expression of surprise that, when there existed an exercise like Bell-ringing, Addison should have so sedulously commended the practice of *dumb*-bells.

AMONG the antiquities of language attributed to Cambridge, in Grose's Collection, is this proverb, *a boisten horse and a Cambridge Master of Arts:* the correct form[3] and the explanation is thus given in the Introduction to Cambridge among Braun's Civitates Orbis Terrarum :— "The Students all reside within the Colleges, none living in the houses of the townspeople; and their quarrels and battles with the latter are incessant. This is especially apparent in the sham-fights, which in summer they hold in the streets, wherein shields are used for defence and the armed fist is the weapon of offence. They frequently go out by night and attack the watch with enormous clubs, having a piece of iron attached to them crosswise, in order to ward off a blow from the head. When they are walking in the streets they take the wall, not only from the townspeople but even from any stranger, unless he is a person of distinction: so that it is a common saying that a Royston horse (Royston being a place from which malt is conveyed on packhorses to London) and a Cambridge master of arts are two kinds of animals that will make way for no one." We can almost fancy the historian was describing the occasional evening disturbances of the present age, and talking inflatedly of watchmen and life-preservers. The last clause too shows the writer's ignorance, in assigning such action to the magister, a parallel to the newspaper confusions of modern times. It is not to be wondered at that an Oxonian of Twine's age and a chief captain as he was in the strife about the precedence of the two Univer-

[3] See Fuller's History of the University.

ities, should have brought forward, as he did, this saying to disparage the rival University.

THE founder of the ancient and extinct Professorship of Logic, William Maynard, was son of Sir H. Maynard, and subsequently created Baron Wicklow and Maynard of Euston in Essex. When he was scholar at St. John's College, Dr. Playfare thus versed it on his name,

"Inter menses Maius—et inter aromata nardus;"

and this may have become current as a high eulogium: for we have already[4] given an instance of its application.

MANY a tale could the walls of the old Inns of Cambridge tell, had they tongue as well as ears. In the Bowtell MSS. is a catalogue of the signs and sites.

It is recorded[5] that this Greek inscription was "on the sign of the Dolphin, where the great *Patriarch, Cranmer*, once lived with his *wife*.

ἤ πιθι, ἤ απιθι
aut bibe aut abi
drink or begone.

I remember this *House* and *Sign* very well; it stood exactly opposite *Jesus Lane*." Thus writes Cole[6] with his usual demonstration of Papistical tendency.

The DEVIL'S Tavern, occupied part of the ground where the Senate House now stands. From this house the first London Coach ran in 1653: and it was the posthouse. The Fly (quasi *flying-coach*) started in 1654 from the Rose.

The EAGLE AND CHILD—is now refined into 'the Eagle Hotel'. A genealogical story somewhat romantic has been assigned as the origin of this sign; it is thus related in an Heraldic volume[7]:—"S^r Thomas Oskewell, als Lathom, Kt. found in the nest of an Eagle and given to Sir

[4] See p. 163.
[5] In the book by Bp. Hall, mentioned, p. 196.
[6] MSS. III. 78.
[7] Visitation of Lancashire. Cai. Coll. Libr.

Thomas Lathom, who made him his heire and called him after his own name: obiit 1369." He married his daughter to Sir John Stanley, Kt. Governor of Ireland in 1413.

THE statue of Newton in Trinity College Chapel, when first completed, had the mouth closed. Some friend and connoisseur having come to the artist's studio to view the work immediately remarked this as a defect and expressed his opinion to the artist. Roubiliac went to bed, but could not sleep: he rose early, set to work, and made it what it is at present; and certainly the result of this bold experiment is admirable. The good taste of the artist was not greater than his candour in admitting an error in that stage of his work, or more remarkable than the confidence which he possessed in his own skill to correct it.

THE following letter dated 'Milton, July 24, 1779,' was written by W. Cole to the Cambridge architect, James Essex.

"I am *not well to-day.* Perhaps I may *not see you again.* If I *am under ground* at your Return (for I *expect* to go off suddenly and *wish for it*) as a *Friend, look* at the spot, and as you *contrived* me a *neat place here* for a *temporary dwelling,* so *I beg you* to *recommend* it to *my Executor,* to desire you to *ornament* my *longest Home.* Adieu, Wm. Cole."

AMONG the exceptions to the practice of the University has been the permission to a Master of Arts, 'regere et non regere.' This privilege was granted by grace of the Senate to Dr. Perne: the occasion is thus commemorated;—

"Dr. Perne had the best pretence to it of any man in the University, for *regere* and *non regere* is only to be black and white *ad placitum*, i.e. in one word *Pernare.*"

It may be observed in passing, that the white hood is the distinction of the Regent, the black of the Non-Regent Master. In another place is this extended memorial of the same character:

"This man was a meer Ecbolius, now a Papist, then a Protestant, as the times went.

—— nunquam direxit bracchia contra
Torrentem——potuit nec vitam impendere vero.

He burn't the bones of Bucer and Fagius, An. 1556, in the reign of Queen Mary, and restored 'em by Grace 1569 to their former honor, 2do. Elis. Usher in one of his letters calls him 'famosus Pernus.' But he was in all other respects a very useful man in the University, and a good Vice-Chancellor."

Dr. Harvey, one of the Masters of Trinity Hall, deserves a place in the memory of all those who benefit by the recreation of walking, riding, or driving. He made the road from Cambridge to Newmarket, at a time when the ways "were exceeding troublesome and almost impassable," like some cross-country roads at the present time, at no great distance from Cambridge, and "with vast charge and very pious design" says Cambden, who styles him "that worthy right honest gentleman." Blomfield gives an example of the inaccuracy he is accused of, by assigning him the name John instead of his right name Henry: but he gives this anecdote, quoting Fuller:—"Here I can't forbear one passage which I may call a serious jest, which happened on this occasion. A noble Person, but great Anti-Academic, met Dr. Harvey one morning overseeing his workmen (which he employed in making a cause-way near Cambridge) and bitterly reflecting on his (causelessly suspected) inclinations to Popery, 'Doctor,' says he! 'You think that this caused-way is the high-way to heaven.' To whom the other as tartly replied, 'Not so, Sir, for then I should not have met you in this place'."

Some recollections of the ancient methods of providing for the public service look oddly to modern apprehension, which holds notions of servility different from those which prevailed in an age of less luxury. In Mere's diary is this entry:

1557, 17 Mai. It. a common day of laboring abowte ye hyghe wayes:

which is explained by this regulation belonging to the year 1570: "that no inhabitants within the Town of Cambridge, being either Scholar or Scholar's servant, can or may be privileged by that title, for the common dayes workes of mending the high wayes. But that all or singular shall

worke or find sufficient labourers upon the pain limited in the Statutes except he be a labourer, and so accounted."

Richard Hutton, Dr. of ye Canon and Civill Law, Chaplaine to King Henry the 7th, was elected 7th Provost of this (King's) Colledge, the 22nd of March, 1507, and so remained two yeares. This man was very high coloured in the face, which happened unto him, not by any extraordinary drinking, but by a wound he received when he was Bursar of the Colledge in a iourney as he went to London: for as he was travailing on a very hot summer's day, being faint and weary, he rested himself under a tree, and there fell asleepe, which his man (being a Welshman) perceiving, and knowing his master had good store of money about him, sett upon him, and would have cut his throate: but missing of his intente, he strooke him over ye face with his dagger, where uppon his master awaking, and being somewhat amased with the blow, fell to strugling with the knave, and overcame him, and constrained him by maine force to goe before him to the next towne, and from thence he was committed to the goale, where the law had its course against him. And this was the true cause of ye rednes of his face, which noe Physitian or Chirurgeon could ever after helpe.

Wherefore when he was Provost, he would seldome weare his scarlet gowne, and being demanded why he did not, made this answer—'That a scarlet gowne did not become so bloudy a colour'—pointing to his face.

Hatcher's Catalogue of Provosts, Fellows, and Scholars.

MILTON'S MULBERRY TREE.

In a small grass-plot at the extremity of the gardens of Christ's College there grows a very remarkably decrepit old Mulberry Tree. One glimpse is sufficient to convince the most incurious observer that this tree is not as other trees are. Its age is marked out, not so much by its size, which is rather diminutive, as by the sturdy proportion of its limbs; by their abruptly tapering towards their extremities; and by their almost invariably striking off from each other at right angles.

Yet, short as the branches are, it has been found necéssary to support them with a number of strong timber props; which are carefully disposed around, with much more attention to the preservation of the structure, than to the gracefulness of its appearance. The necessity for these crutches arose from the decay of the main trunk; the interior of which has long been stuffed with a rich composition of manure; while the outside has been encrusted with a covering of sheet-lead. The bark, which alone survives, would of itself be utterly insufficient to support the superincumbent weight.

These several precautions, however, have proved so effectual, that a tempest which some time ago threw down many younger and stouter trees, merely twisted the old Mulberry round on its axis; props and all taking a part in the pirouette. Every spring it puts forth its leaves with all the vigour of youth; and in autumn nothing of the kind can be more delicious than its fruit: so that in spite of its appearing to be thus "blasted with antiquity," it is, in this respect, a living proof of that paradox of the botanists, that plants never die of old age.

Few persons express any astonishment at the extraordinary care bestowed upon this monument of the olden time, when they learn that it was planted by the hand of John Milton.

This fact, though it cannot be established by positive evidence, has been handed down in one unvarying tradition among the Fellows of Christ's College. Some persons have argued the improbability of the story from the supposed circumstance of Milton's having been flogged while a Pensioner and from his having sometimes expressed a dislike to his College. Assuming the truth of these incidents, they deem it incredible that he should take any pains to commemorate his intercourse with a society which had ill-treated him or his attachment to a place which he disliked.

But the anecdote of the flogging has now ceased to be generally credited. It has been sufficiently disproved by the single consideration that it was never raked up by any one of the numerous enemies of the great poet and controversialist: who, however, did not scruple to attack him where he was utterly impregnable, I mean, in his moral character. This much at least is absolutely certain; either that he was never flogged at all, which is the more probable alternative: or that, if he were, severities of this nature were so common, as to be alike incapable of fixing a stain on the character or of exciting a permanent feeling of abhorrence in the mind.

With respect to the other objection, that he had expressed his dislike to a college life, the truth of the assertion must be distinctly admitted: but the applicability of it to the point at issue is very questionable. Conscious of his intellectual superiority and smitten with an ardent thirst for freedom, Milton could not long submit with patience to the restraints of Academical discipline. And that love of the beautiful, which led him to cherish his flowing hair in opposition to the moroser tenets of his sect, engendered in his poetic mind a distaste to the barren and monotonous aspect of the country round Cambridge. Even to this day the lover of the picturesque finds but little to attract him beyond the neighbourhood of the Colleges; and in the early part of the seventeenth century he would have met with still less to gratify his taste. At that time the "Camus arundifer" was hardly superior to a dike; the sylvan gardens, which now decorate its banks, were preceded by sterile wastes and unwholesome fens.

But to the Fellows of his College Milton was personally attached; and spoke of them after he had left the University with a kindliness

of feeling, which only his own nervous language can express. "It hath given me," says he in his apology for Smectymnuus, "an apt occasion to acknowledge publicly, with all grateful mind, that more than ordinary favour and respect, which I found above any of my equals, at the hands of those courteous and learned men, the Fellows of the College wherein I spent some years; who at my parting after I had taken two degrees, as the manner is, signified many ways how much better it would content them that I would stay; as by many letters, full of kindness and loving respect, both before that time and long after, I was assured of their singular good affection towards me."

Let any candid person reflect on this passage: and let him call to mind that Milton was not only highly distinguished above all his contemporaries for scholastic learning, but that at a very early age he had acquired considerable reputation as a poet: surely, then, it will not seem improbable that they, who ever treated him with so much "kindness and loving respect," should be desirous of preserving some token of his presence among them, and should request him, at his departure, to plant a tree with his own hands upon the ground which they habitually frequented.

Accordingly this tradition[1] has been religiously handed down through all succeeding generations of Fellows to the present time: and no pains nor culture have ever been spared to continue the existence of the venerable tree. Even when the discovery of the posthumous MS. in the State Paper Office, confirmed the suspicion of Milton's arianism, in consequence of which the hottest of the orthodox would have had the old Mulberry extirpated root and branch as a tree that was heretical and damnable; even then the Fellows united in resisting the dreadful clamour and still vowed to cherish their memorial of the mighty poet as long as its ancient branches would unfold a blossom or a leaf to the vernal sun. And whenever, haply, some ruder blast tears off a limb, or even a spray; the precious fragment is carefully gathered up, and

[1] In a diary preserved among the Bowtell MSS., notice is made of a hurricane in 1795, by which the Mulberry Tree, said to have been planted by Milton was blown down. The writer conjectures it to have been one of those planted by a government order in 1609.

equitably divided among the most zealous of them; that so each, in turn, may convert a portion of the wood into some article for use or ornament, which may familiarly serve to remind him that he has lived under the same roof and trodden on the same ground with JOHN MILTON.

S.

SONNET

Written near Milton's Mulberry Tree in the Gardens of Christ's College.

IF, e'en as fancy doth surmise, the dead
  Revisit, not unseen, our grosser sphere,
  Haunting the spots they held in life most dear;
Then would thy glorious spirit, oh! Milton, shed
A light around this antique tree: whose head
  Is lifted still tow'rd Heav'n all freshly here,
  Though, since thou cam'st with thy young hands to rear
Its monumental stem, long years be sped.
Hear me! for to thy shade I now appeal!
  Not unto me, I know, can e'er belong
Fame such as thine; albeit I deeply feel
  The love of God, of Freedom, and of Song:
Yet if, like thine, mine eyes shall darkly reel,
  Oh! be my hope, like thine, unquench'd and strong!

S.

BIOGRAPHICAL NOTICES.

Janus Grüter was born at Antwerp, A.D. 1563: and after he had passed some time at Norwich under the tuition of Dr. Matthias, in the year 1577, he was admitted to our college and made his first essay of the University studies with us on the eleventh of June in that year. In writing of himself, he says in his preface to his large Anthology, "that, both by his mother and his grandmother, he was an Englishman and always was called such; and that he had lived and grown up to manhood in that island; that his studies had been either at Norwich or Cambridge, from his fourth to his nineteeth year." The remainder of his youth he passed at Leyden in Holland; Heydelberg saw him grow old: at length, the Austrian arms sounding on all sides, Grüter to avoid the storms of civil war meditated a return to England, as having been educated in England, and therefore he might with propriety look to her care and guardianship as of a mother, and so much the more, because he had lived arrived at manhood and completed his education in that well-favoured island without leaving it. On the capture and sacking of Heydelberg he was stripped of all he possessed, and not long after he made choice of his last home in this life at Britta with his son in law; where bowed to the commands of fate most illustrious Grüter.

Annals, (Cai. Coll.) p. 347.

RICHARD PARKER.

In this year (1611) Richard Parker, B.D. and Fellow of this College, a man of good family as he was son of John Parker, Archdeacon of Ely, left us and retired to the house of the Rector of Littlebury which is near Audley End, where, in the service of God and of letters, he grew old without having married and died. He was a man of most extensive learning not only in Divinity but also in the Antiquities of Great Britain: indeed his

industry in the latter study was such as to make him much sought after by the celebrated Camden and many other men of note at that day. The errors that the author of the "Catalogus Honoris" (whether it was Thomas Mills or Robert Glover) had fallen into, he marked and corrected in copious marginal notes and for the more complete emendation of this catalogue he wrote other two treatises, the name of one of which is "Censura Parvoburgensis in Catalogum Millesium Nobilitatis Anglo. Britannicæ"—of the other "Appendix Parvoburgensis cum supplemento:"—nor was his inducement in writing these works a love of contention, but a desire to vindicate the rightful claims of the nobility of Great Britain. These MSS. together with others that treat of the same subject, are kept safely stored up on the shelves of our Library. In addition to these Parker wrote "Σκελετον Cantabrigiensem" or a description of Cambridge in outline, setting forth the old Hostelries of the University in the first part and on the last page the Bishops whom this University had produced for a century before the book was written. Without doubt a man of his diligence must have written other works which have not come down to us, but these that we have give sufficient testimony that Parker was a man of extensive learning and that his life was not spent unprofitably.

Annals, p. 166.

Dr. GOSTLIN.

his year (1626) was rendered one of mourning for our College by the death of our Master, Dr. Gostlin, who was at that time Vice-Chancellor of the University: this excellent man in the — year of his age, between five and six o'clock in the afternoon of the 27th day of October, with calmness and humility breathed forth his spirit into the bosom of his Lord. He it was, who, after having been buffeted by misfortunes of many sorts as we have recounted above, was at length by God's favour granted

to our prayers and was welcomed into a harbour of salvation, if I may so term it, with the approbation and applause of every body: and in this situation for nearly seven years, during which he was Master of our College, he secured to us the tranquillity we had so long and so earnestly been wishing for, and to himself the reputation his deserts so richly merited.

That he surpassed in erudition foresight and sagacity the common run of men, his conduct on more than one occasion gave ample proof; once, when he sustained the office of Proctor with such success as to gain unwonted approbation from the whole University; and again, when staying in Devonshire, he gained the good-will of the people of Exeter to such a degree, that they returned him as representative of their Borough in Parliament; his duties in this situation he performed with success and immediately after withdrew to his favourite Devonshire, where he was universally loved and admired. But talents like his were not long suffered to remain obscured; for when His most serene Highness, King James, expressed his intention of paying a visit to his favourite Cambridge, the heads of the Colleges forthwith took counsel about recalling Gostlin to sustain the part of Respondent in Medicine: this office he discharged in a way becoming a man of his universal talents, so as to become a favourite of the king of the Academicans (for by such a title his most Gracious Majesty did not disdain to be called): indeed some years after, when Gostlin was elected Master by the Fellows and recommended by them to the king by letter, his Majesty most graciously expressed his approbation, and when the Chair of Medicine was vacant, Gostlin was ordered by the Royal diploma to undertake the duty: he entered upon this high office, endowed with the most happy memory, with a sound and well regulated judgment, and with a great fluency of speech; in which qualities he so much excelled, that the Chair of Medicine was never more worthily filled nor was that Profession ever more highly regarded among the men of Cambridge.

But the Schools and the Senate[1] were not the only fields in which Gostlin displayed his merit, for he in great measure directed the affairs

[1] A Determination of his in the Schools is preserved among the MSS. Caius College, and a speech to the University.

of the University by his advice, and though twice elected to its government (for he entered upon and ended his graduateship as Vice-Chancellor) he both times answered our expectation and our prayers, inasmuch as he replenished our exhausted Coffers, restored our fallen discipline, encouraged neglected literature, earnestly advocated the privileges of the University, and in a word, raised it to its most flourishing state. So excellent a Vice-Chancellor did he make as to deserve to be admired and imitated by all posterity, though hardly ever likely to be equalled, and never to be surpassed.

As for what some triflers in Physiognomy fancied, that he was inclined to be of a savage disposition, because forsooth his features somewhat resembled those of a lion, their inference was entirely false and more futile than the science they professed: for although his countenance was such as became a man of expanded intellect and of invincible resolution, yet the gentleness and flexibility of his manners sufficiently proved the emptiness of their censure. We do not however deny that a certain degree of severity did display itself in his manner when inflicting punishment; not that in this there is any fault to lay to his charge, for, being a man of the greatest discretion and judgment, he always kept within the bounds of justice, nay more—of praiseworthy lenity, and by this means kept refractory spirits down better by his mere nod than others do by flogging and severer penalties.

Moreover in proportion as he was skilful in forming the morals of those under his care, so was he attentive to inform their minds with knowledge. And such success had he in the numerous and elaborately-composed lectures that he gave in the public schools while in possession of the chair of Medicine, that we cannot but regret that they have not all come down to us: for there only remain of his writings, as far as we are aware, some MS. speeches that were made in the public schools, and a short treatise on Comets which he dedicated to His most serene Highness King James, who was curious about that one which appeared in the year 1618; and he gained no small favour from his Majesty on account of it.

His custom was every year at the commencement of the first term to make a Latin oration in the Chapel for the purpose either of inflaming

the minds of the young men with a love of piety, or of inciting them to the pursuit of literature; and this most praise-worthy custom, voluntary though it was, he was so unwilling to neglect, that a few days before his death on the 16th day of October when in a state of extreme langour he preached a discourse, like the dirge of a swan, on the most comfortable name of Jesus; it was in every part full of piety and concluded with these words "Jesus, Jesus, be to me Jesus."

No sooner had he ended than he withdrew from the Chapel and never after was present at divine service in public, but in his own house he partook of the Lord's Supper with the greatest devotion, on which occasion the Fellows also were communicants[2]. With this provision for his journey and heavenly medicine, as it were, he furnished his soul, as his illness was now increasing on him; and having propped himself in his bed, revised his will and what he had already resolved on when in health, he put his hand to, being now at the point of death. In this will he showed himself a munificent benefactor to us of the College of Caius and Gonville, and with an unequalled generosity enlarged the boundaries of Catharine Hall without having had any request made to him to that effect, for no other reason as far as we know than that being a man of unbounded beneficence he did not like the Muses to be confined within a narrow habitation. For these inestimable benefits the memory of the incomparable Gostlin well deserves to be blessed by all worthy men.

Annals, p. 256.

[2] A narrative is given in Baker's MSS. Vol. xxviii.

The annexed drawing is from one of the ten busts by Roubiliac in the Library of Trinity College. Upon the pedestal are these words:

E. Coke
Summus Judex
Posuit Comes Leicestriæ
1757.

It appears to have been presented in the same year in which it was executed, two years before the death of the donor who was fifth in descent from the judge and his last surviving descendant in the male line. It represents the Chief Justice with the coif[1] of lawn or silk, the ermine tippet and gold collar[2] of SS; which may by some be considered as justifying the remark of Allan Cunningham, "If Roubiliac's busts must be censured for any thing it is for excess of action and flutter of drapery." Opposite stands the bust of his contemporary Sir Robert Cotton, the friend and patron of Camden and founder of the Cottonian Library.

In its representation of the features of Sir E. Coke, this bust most nearly resembles the engraved head[3] by I. Payne, 1629; but Corn. Jansen's portrait,[4] which represents him at a less advanced age, agrees better

[1] The coif, which was the badge of the degree of Serjeant at Law, is still retained, though with diminished proportion, in the wig. Coke at a feast of Serjeants likened it to Minerva's helmet. When he was made Serjeant, he gave rings with this Motto 'Lex est tutissima cassis.'

[2] Upon his discharge "he gave a good answer to the new Chief Justice, who sending to him to buy his Collar of SS, he said, 'He would not part with it, but leave it unto his posterity, that they might one day know that they had a Chief Justice to their Ancestor'." Chamberlain's letter, Nov. 23, 1616; cited in Nichol's Progresses of James I. Vol. iii. 228. This memorial does not however remain with his descendants at Holkham.

[3] A copy from this in 12mo. has the engraver's mark ⊤, and below this brief eulogium of superlatives, 'Jurisprudentium eloquentissimus, et eloquentium Jurisprudentissimus.'

[4] There are engravings from this picture by R. White in the Institutes, ed. 1669, and by D. Loggan in Dugdale's Orig. Jurid. Chronica Series, p. 100. London, 1680.

COKE.

with Fuller's description of him—'the Jewel of his Mind was put into a fair case, a beautiful body with a comely countenance[5].' He has left his writings and his public conduct as "a figure of that higher and nobler part" (to use his own language respecting the famous judge Littleton) "that is, of the excellent and rare endowments of his mind, especially in the profound knowledge of the fundamental laws of this realm," in the sturdiness of judicial integrity and in the independence of patriotism.

He was entered at Trinity College about six years before Francis Bacon, and was elevated to the Bench as Chief Justice of the Common Pleas ten years before his more obsequious rival was made Lord Keeper: he was discharged not five years before the fall of the Lord Chancellor St. Alban, and died eight years after him.

The exact dates of most of the important domestic and public events of his life are to be seen noted by himself in a Volume[6] in the British

[5] Worthies, Norfolk.

[6] Harleian MSS. 6687, thus described in the Catalogue; 'Originally a very thick octavo, containing an extremely scarce printed edition of Littelton's Tenures, in black letters, 1572, interleaved,' (as was done very commonly before Sir E. Coke's commentary was published) 'with additions at each end equal to twice the size of the book, containing the original observations and enlargements of the L. C. Justice Coke, in his own hand-writing; formerly covered with a rich embroidery wrought by his own daughter,' probably the unhappy Frances Viscountess Purbeck who lived constantly with him at Stoke Poges in Bucks, during the last two years of his life. 'On the tenth leaf, at the beginning' of the second page, 'is an exact account of the Parentage, Birth and Family of Sir E. Coke; with particulars of his Life written by himself; by which it appears that he was born Feb. 1, 1551.' (O. S.) 'not 1549, as has usually been stated. These particulars extend' from fol. 13 'to fol. 16, are' (excepting the last two notices) 'written in Latin, and mark several of his Promotions;' two memoranda on fol. 12, and one on fol. 17, supply the remainder. 'On fol. 17 is written, "Edwarde Coke [serve God]. Ubi mel ibi muscæ, ubi uber ibi tuber,—nec prece nec pretio;" and below, inclosed by lines, "August 1586, [mys] in commiss. de peace." Of the former words a fac-simile is given in a plate of autographs, the date there added belongs to a memorandum on the margin of his first coming to London and entering at Clifford's Inn. Doubtless this was the Manual which Fuller tells us "he called his vade-mecum from whence at one view he took a prospect of his life pass'd, having noted therein most remarkables;" and we find as a motto one of the three things in which the same author mentions "he did much applaud his own success, his free coming by all his offices, nec prece nec pretio, neither begging nor bribing for preferment."

'This very curious and valuable book,' the account continues, 'has till lately (1804) escaped the notice of the Editors and Commentators upon Lord Coke's writings. It contains 922 leaves; but separate parts have their own original pages and indexes. As it was much decayed and in great danger of being mutilated and misplaced, it has been lately rebound in four convenient volumes, 1805. R. N.' And it has not entirely escaped; which is the less to be regretted, that from the quality of the hand-writing and the crowded state of the pages the greater portion may be pronounced illegible. The initials belong to Robert Nares who wrote the second Preface to the Catalogue of the Harleian MSS. dated 1839.

Amongst the MSS. in the Public Library, there are two 4to. Volumes, Hh. iv. 4, 5. described in the Catalogue as 'A Law Common-place Book said to be made by Lord Chief Justice Cook, and to be written by his own hand.' These came from the Library of Dr. Moore, Bishop of Norwich.

The MSS. from the pen of Sir E. Coke at Holkham are described by the librarian, the Rev. R. Collyer, as generally very short scraps in an intolerably bad hand. He has favoured this work with the following list.

Some observations of Sir E. Coke, concerning the seal of the Court of Common Pleas.

Charta Regis Johannis, pro Electione Episcoporum, cum Annotatiuncula quadam Dni E. C. ad eandem spectante.

Concerning Ecclesiastical Jurisdiction, as well out of the Laws and Ordinances of Spaine as of the story both for the point of prohibition and of supremacy, by Sir E. Coke.

Sir E. Coke's long Epistle to the Princes and States of Germany, warning them of the dangers impending from the house of Burgundy, and the Spanish Monarchy.

Some very good notes about our old English Coyn, beginning with that of the Britains, by Sir E. Coke.

Some notes of Sir E. Coke, concerning the English Coyne.

Some short notes of Sir E. Coke about Prohibitions.

Only two books in the library at Holkham are mentioned by the librarian as containing MS. annotations by Sir Edw. Coke: viz.

"Magna Charta cum Statutis quæ antiqua vocantur, jam recens excusa et summa fide emendata juxta vetusta exemplaria ad Parliamenti Rotulos examinata; quibus accesserunt nonnulla nunc primum typis edita. 1556. 8vo.":—A volume, says Mr. Roscoe, valuable in itself, as containing the first editions of several of our earlier Statutes, but more so as having been the copy made use of and annotated by Sir Edward Coke, preparatory to his second Institute.

"Magna Charta, cum Statutis, tum antiquis tum recentioribus, typis edita, per Richardum Tottell. 1576. 8vo.":—Annotated like the former by Sir Edward Coke, whose autograph appears in Text hand on the Title page, and again in his usual Signature at the head of the Preface.

The annotations of Sir Edward Coke being apparently intended only for his own use, are written in so small and difficult a hand as frequently to be almost illegible.

It appears however, that his Marginal Notes contain the original references to the Statutes and Authorities contained in his second Institute, and it is probable that most of these remarks have been introduced by him in various parts of his published works.

Museum. The following memoranda of his birth and first marriage follow the memorandum of the marriage of his parents, which is stated to have taken place Dec. 22, A. D. 1543.

Nativitas Edw. Coke.

Edwardus Coke primogenitus filius prædictorum Robti et Winifredæ natus fuit apud Mileham in com. Norff. die sabbati videlt primo die februarii in festo scæ brigittæ ac in vigilia purificationis beatæ mariæ virginis anno dni 1551, annoq. regni nuper Regis Edw. 6 5° circa horam 11. ante meridiem eiusdem diei.

Nuptie Edw. Coke.

Prædictus Edwardus Coke et Brigitta Paston filia et heres Johis Paston armigeri defuncti et Annæ uxoris snæ maritati fuerunt apud Cokelye in Comitatu Suffol. die lunæ videlt decimo tertio die Augusti in festo sancti hippoliti, annoq. regni dnæ Elisabeth, modo Reginæ, vicessimo quarto; annoq. domini 1582.

On fol. 13 is a memorandum which furnishes the date of his admission at College[7]:

Admissus fui in collegium Scæ trinitatis in cantabrigii mense sept. an° 9, Eliz. 1567, et ibi remansi per 3 annos et di. et per di. anni remansi in patria[8] quousque compos fui præ tutela.

Mention is also made of one Volume not now to be found: its title was 'Extracts concerning Lord Chief Justice Coke, from Judge Whitelock's Liber Familicus and from Lord keeper Bridgeman's Reports.' These extracts were made in vindication of the Lord Chief Justice's character by Mr. Francis Hargrave, who presented it to the present Earl of Leicester with a letter (affixed in the MS.) dated Nov. 24, 1798.

There is in King's College Library a copy of the edition of Littleton's Tenures above mentioned, printed by Pynson, but without date.

A copy of an older edition by Robert Redman in Black letter is in a volume lettered 'Law Tracts' in the Public Library; it is without date, but the other tracts bear dates 1523—1539; and another, a small quarto, 1579. In the Library of Lincoln's Inn is a copy by Richarde Tottell 1591, quarto interleaved, with MS. notes. The British Museum has copies bearing dates 1516, 1545, 1567, 1577, 1579, 1591, 1599.

[7] There are brief memoranda in English of his admission to Clifford's Inn and of the earlier succeeding particulars of his life on fol. 17; and it would seem that they were made subsequently with more formality on fol. 10. The memorandum of his first marriage was not contemporary with the event, for the father of his wife was then alive; the description suggests that it was made soon after the death of Queen Elizabeth, which occurred in 1603. In the memorandum of the birth of the first child of his second marriage, Elizabeth is not described as *late* Queen. The first memorandum made on fol. 13, was that of his admission at Clifford's Inn (21 die Januarii ano dni 1571.) A memorandum of his admission into Trinity was prefixed with the date 1566, and in the third person; this was cancelled and the above written on one side of the page; "King James being borne in July" at the end of the cancelled memorandum.

[8] 'terra' had been added and was cancelled; "in patrium solum adolescens revocor." Letter of Spelman, 1615.

The admission books of the College do not reach back to the time of Coke's Academical career, the earliest entry being in 1645. His name is not in the list of Scholars, 'his circumstances being such as not to allow of his seeking admission to the pecuniary benefits of the institution[9].' Mr. Woolwrych states that he was a Fellow Commoner without referring to any authority; the preceding information however is equivalent to his assertion. The Registrar's Book records his matriculation Oct. 25, 1567, but contains no evidence of his having taken any degree whatever. That he sent his eldest son to his own College is thus noted by himself:

16 die Septembr. anno dni 1596 Regniq. Reginæ Eliz. 38. Eduardus filius meus primogenitus admissus fuit in collegium Scæ trinitatis in alma Academia Cantabrigiæ, tutor euis—palmer sacræ Theologiæ bacchalareus et ego et uxor mea tradidimus charissimum pignus nostrum custodiæ et curæ Tutoris sui.

We may presume that this son died early, as there is no further mention of him, and a memorandum of the circumstance of Robert the second son being created knight, in December 1607, names him 'heres apparens.'

Two months before Coke went to Cambridge, Dr. Whitgift, Master of Pembroke Hall, was made by Queen Elizabeth Master of his College; and it may have been in virtue of the relation thus created, that the former, being Archbishop of Canterbury when Coke was Attorney General in 1593, sent him a fair New Testament with this message: 'He had now studied Common-law enough, let him hereafter study the Law of God[10].' This advice was quite in harmony with the sentiments and studies of judges and eminent lawyers in former days[11]: and some of the following evidences thereof in the writings of Sir Edward Coke

[9] Dr. Wordsworth's letter quoted in Johnson's Life of Sir E. Coke.

[10] Fuller's Worthies, Norfolk.

[11] See Fortescue de Laudibus Legum Angliæ, ch. 1, and note by Amos, also ch. 51. A contemporary divine, Dr. Robert Hill, thus addresses Lord Stanhope Vice-Chamberlain to the King, in the dedication of Greenham's Exposition on the 119th Psalm:—'though Divinitie, as an handmaide, attende all other callings, and by reason of her povertie serves manie masters, yet if shee were esteemed according to her worth, shee were worthie to beeome a mistresse to the most.'

would scarcely be deemed by the learned editor named in the note, either 'deviations from sound judgment,' or 'violations of correct taste.'

Deo, Patriæ, Tibi—stands at the head of the Preface in the seventh and following parts of his Reports, and at the head of the Proeme to each part of the Institutes of the Laws of England: and at the foot of the Epilogue to the second, third, and fourth parts of the Institutes—Deo gloria et gratia. In the title page of the third part, which is a Treatise 'concerning High Treason and other pleas of the Crown, and Criminal Causes', is quoted Eccles. viii. 11; and in that of the fourth part, 'concerning the Jurisdiction of Courts,' Prov. xxii. 28. In the chap. of Diet in 3 Inst. are quoted Luke xxi. 34; Rom. xiii. 13; and in the chap. of Single Combate, Duell, &c. Deut. xxxii. 35; Rom. xii. 19; Matth. xxvi. 52; Apoc. xiii. 10; and the chap. on the Court of Wards and Liveries in 4 Inst. is concluded with the following scriptures—Psalm clxvi. 9; lxviii. 5, and Deut. xxvii. 19. It would be well if our statesmen would act upon two of his axioms[12], 'Nunquam prospere succedunt res humanæ ubi negliguntur divinæ,' and 'Reges qui serviunt Christo faciunt leges pro Christo.'

The Preface to 10 Rep. (ed. 1614) begins thus:

"At my times of leasure after my publique services"--he was then Chief Justice of the King's Bench—"cheerefully taking industrie mine old acquaintance for my consort and ayming at the good of my deere countrie for my comfort, and beginning with this continuall and fervent praier—'The glorious majestie of the Lord our God bee upon us; Oh! prosper thou the workes of our hands upon us: Oh! prosper thou our handy works'—I have by the most gracious direction and assistance of the Almightie brought forth and published this tenth worke to the view of the learned and benevolent reader."

So Bacon's Preface to his Instauratio Magna begins and ends with a prayer.

In the Proeme to 3 Inst. (1644) he writes thus:

"Where some doth object against the lawes of England that they are darke and hard to be understood, we have specially in these and other parts of the Institutes opened such windowes and made them so lightsome and easie to be understood, as he that hath but the light of nature (which Solomon calleth the candle of Almighty God, Prov. xx. 27), adding industrie and diligence thereunto may easily discerne the same. And that may be verified of these Lawes, that 'Lex est lux'. Prov. vi. 23. See Rom. ii. 14."

[12] 1 Inst. 64. b. and 2 Inst. 585.

The Epilogue to 4 Inst. (1644) contains an exhortation to judges and magistrates, on which his own judicial conduct formed a commentary; "And you honourable and reverend Judges and Justices, that do or shall sit in the high tribunals and courts or seats of Justice, feare not to do right to all, and to deliver your opinions justly according to the laws: for feare is nothing but a betraying of the succours that reason should offer, Lib. Sap. cap. xvii. 12. And if you shall sincerely execute justice, be assured of three things: First, though some may maligne you, yet God will give you his blessing. Secondly, that though thereby you may offend great men and favourites, yet you shall have the favourable kindness of the Almighty, and be his favourites. And lastly, that in so doing, against all scandalous complaints and pragmaticall devices against you, God will defend you as with a shield: *For thou Lord wilt give a blessing unto the righteous, and with thy favourable kindnesse wilt thou defend him, as with a shield.* Ps. v. 13."

The same Epilogue declares the labor which attended that great work on the laws of England; "Whilest we were in hand with these foure parts of the Institutes, we often having occasion to go into the city and from thence into the country, did in some sort envy the state of the honest plowman, and other mechanicks; for the one when he was at his work would merrily sing, and the plowman whistle some selfe-pleasing tune, and yet their work both proceeded and succeeded: But he that takes upon him to write, doth captivate all the faculties and powers both of his minde and body, and must be only intentive to that which he collecteth, without any expression of joy or cheerfulnesse, whilest he is in his work."

The last quotation from his writings shall be advice suitable to all Students.

"In troth reading, hearing, conference, meditation and recordation are necessary, I confesse, to the knowledge of the common law, because it consisteth upon so many and almost infinite particulars: but an orderly observation in writing is most requisite of them all. For reading without hearing is darke and irksome; and hearing without reading is slipperie and incertaine; neither of them truely yeeld seasonable fruite without conference; nor both of them with conference without meditation

and recordation; nor all of them together without due and orderly observation[13]."

The title page of his comment on Judge Littleton's treatise of tenures exemplifies the literary quaintness of those times. In the third edition, corrected, fol. Lond. 1633, a copy of which is in the Library of Caius College, it is intituled 'A Commentary upon Littleton, not the name of a Lawyer only, but of the Law itselfe.' In the fifth edition fol. 1656, which is in the Library of Trinity Hall, the words 'the Author' are substituted for 'a Lawyer,' and they have kept their place in the subsequent editions.

The following are some of the notices of Cambridge, in his writings.

In the Proeme to 1 Inst. (ed. 1628) he wishes by his labors 'Delight and Profit to all the Studients of the Law, more particularly to such as have been of that famous Vniversitie of Cambridge, alma mater mea.' In the Proeme to 2 Inst. (ed. 1642) he asserts 'This learned king (Alfred) in advancement of divine and humane knowledge, by the persuasion of those two monks' (Grimbaldus and Johannes Scotus by whom he had been instructed in learning) 'founded the famous Vniversity of Cambridge.' But in 4 Inst. 255—'This Westminster, Sebert the first king of the East Saxons that was christened founded; and he founded also the Vniversity of Cambridge as works and witnesses of his Christianity.' May our ancient Universities ever deserve the eulogium he pronounced in giving judgement on a question between Dr. Bonham, who had taken the degree of Doctor of Medicine in the University of Cambridge, and the College of Physicians;—'The Universities of Cambridge and Oxford are our most worthy Athens, the splendor of our kingdome, the very eies and soules of the kingdome; from whence religion, humanitie and doctrine into all parts of the realme doe flow most plentifully[14].

That Sir E. Coke was a friend to the Church of England and her clergy, appears from his remarks in the Bishop of Winchester's case (2 Rep. 44. *b*), and from the testimony under the common seal of the Dean and Chapter of Norwich, which is recorded in Fuller's Worthies, and with a slight correction in Lloyd's State-worthies. Fuller, in his character

[13] Pref. to 1 Rep. ed. 1620.

[14] 8 Rep. 116.

of him among the worthies of Bucks, and Roger Coke, in his 'Justice Vindicated', written twenty-six years after his death agree in this feature.

When Attorney General, Sir E. Coke conducted the memorable prosecutions of the Earls of Essex and Southampton for high treason in 43 Elizabeth; of Sir Walter Raleigh for high treason, and of the conspirators in the Gunpowder Plot in 2 James I; and of Garnet, Superior of the Jesuits in England in 3 James I. The Earl of Essex had in the year before his trial succeeded Lord Burleigh as Chancellor of the University, and had been the patron of Sir F. Bacon.

Sir Edward is reported in his speech at the trial of Garnet to have described him as 'by education of Oxford,' adding, 'for I never knew any priest of Cambridge arraigned[15]'. It may be observed, that l' Heureux the apologist of Garnet, under the assumed name of Eudæmon-Johannes, states that he was a student and afterwards a lecturer at the English College at Rome, which had shortly before passed into the hands of the Jesuits.

Coke's connexion with the University did not terminate with his academical career. In a paper intituled 'Constitution of the University of Cambridge in 1600[16],' we find 'The right worshipful, most learned, and most reverend Counsellor Mr. Edward Cooke her Majesty's Attorney General,' mentioned with three others as 'The counsellors assisting the said body with wise and learned counsell.' In the Grace Book is the grace for his election to be High Steward:—

"Conceditur 23 Jun. 1614—Cum Seneschalli munus per spontaneam cessionem honoratissimi domini, domini Thomæ Howard, Comitis Suffolciæ, Cancellarii vestri nuper electi vacuum sit; Placet vobis, ut honormus vir dominus Edvardus Cooke Miles, supremus Angliæ Justiciarius et Reg. Mag. a sanctioribus consiliis suffragiis vestris dictum officium sub literis vestris patentibus habeat," &c. &c.

His own memorandum on the occasion shews that, as Lord Chief Justice of England, by which lofty title[17] he designated himself in the tenth

[15] Jardine's Criminal Trials, ii. 261 note.

[16] Copied in Cole's MSS. xxxiii. 461.

[17] The assumption of this title formed one of the charges brought against him before the Council in 1616. Spelman, in his Glossary, on the word Justitia al. Justitiarius, vindicates him in the use of it.

and eleventh parts of his Reports, he retained an affectionate and high regard for the University:

"23 die Junii, 1614[18]. die Jovis, electus fuit capitalis Seneschallus almæ Academiæ Cantabrigiæ communi consensu omnium, nullo contradicente et me nesciente, quod quidem Thomas Howard comes Suff. nuper tenuit, et ante eum Robertus comes Sarum, &c., deo gratias."

He continued in this office to his death, and was succeded by the [19] Earl of Manchester, who had been his successor in the office of Chief Justice of the Court of King's Bench.

After Sir E. Coke had been visited with the first public mark[20] of the king's displeasure, perhaps in the interval of his suspension from the office of Chief Justice, Oct. 3, and his discharge Nov. 15, 1616, a very able and instructive letter was addressed to him, which appeared in print first in the Scrinia Sacra, a supplement to the Cabala, 4to. 1654, and was thence transferred into Stephens' Collection of Sir Francis Bacon's Letters. Hitherto it has been given more correctly than elsewhere in Blackbourne's edition of Bacon's Works, (4 vols. fol. Lond. 1730.) But there is amongst the MSS. in the Public Library[21] a copy differing in many instances from that in print, and in several points more correct. In the catalogue made by Nasmyth about 1773, it is described as 'a Letter from Ignota to Sir Edward Cooke, Lord Chief Justice of England, containing some sharp censures on his conduct.' In the MS. it is addressed 'To Sr Edwarde Cooke, late Lo. Cheife Justice off Englande,' and is signed Ignota.

[18] Misprinted 1618 in a table of University officers in the Library of Trinity College. In his own memorandum was added, and afterwards cancelled, 'sed absque feodo quod concedit Bing.' This person was Henry Byng, who was elected University Counsel in 1604; and who appears by a grace to have acted *gratuitously* in that office. Bacon was elected in 1613: Coke's election with Egerton had been made in 1586. The office of High Steward has a nominal salary of seven pounds.

[19] 'Henry Montague Earl of Manchester, Lord Privy Seal, was High Steward about 1627 or 8,' Cole's MSS. xxxiii. 440: he is inaccurate also in the date assigned to Sir E. Coke's election, viz. 1621, for which he refers to Scott's tables, which were collected in 1621. (Harl. MSS. 7053.)

[20] He was sequestered from the council table and forbidden 'to ride his summer circuit as justice of assize' by the council at Greenwich, June 30, 1616. A description of the proceedings with statements of the charge and decision and Sir E. Coke's reception of it, is given in Baker's MSS. xxvii., copied from a 'MS. Joh. Epis. Eliens. modo Acad. Cant.'

[21] Ee. 5. 23.

In Sloane's MSS. 1775, there is a copy intituled 'a Letter admonitory to the Lord Cook,' without a signature. In the Scrinia Sacra it is placed among Bacon's Letters, and after one 'To Sir Edward Coke, expostulatory[22],' and is addressed 'To the same after Lord Chief Justice and in disgrace,' but has no signature: and if this were the place for the discussion it might be made to appear very doubtful whether Bacon was author of it. Bacon was at that time Attorney General, and too strong in the favour of the king and his favorite, the duke of Buckingham, to stoop to some of the expressions: he was a great man himself: the commendation 'for standing stoutly in the common-wealth's behalf'; the advice how to act in future generally and especially if restored; the exhortation against the papists; the sentence 'God hath some great work to do, and he prepareth you for it';—all seem unlikely to have come from Sir Edward's old rival. The differences between the two last named copies are immaterial. The following table will shew the extent of the difference between the printed copy and the Cambridge MS.

PRINTED COPY IN BACON'S WORKS, VOL. IV. 621.	CAMBRIDGE MS.
for every action.	fitting for every action.
to keep silence.	to bee silente.
when the words of a poor simple man may profit; and that poor man in the preacher [Eccles. ix. 15].	when ye poore simple man in ye proverbes.
found that without this opportunity the [23]power both of wisdom and eloquence lose but their labour, and cannot charm the deaf adder.	found out this opportunitie; the poore both of wisdome and elloquence loose but theire laboure; and charme the deafe adder.

[22] This is in Rawley's Resuscitatio, 1657: the other letter is not there; nor in Baconiana by Abp. Tenison, 1679. It has been introduced from Stephens' Collection into all the subsequent editions of Bacon's Works with little alteration and no comment. Stephens uses Cabala, 1691. At p. 71, Baconiana, the editor mentions that Bacon's Letters in the Cabala were published from 'uncorrect copies,' and adds (p. 77) 'neither hath the Lord Bacon gone without his share in this injustice from the press. He hath been ill dealt with in the letters printed in the Cabala and Scrinia under his name; for Dr. Rawley professed that though they were not false, yet they were very corrupt and embased copies.' "Through the loose keeping of his lordship's papers, whilest he lived, divers surreptitious copies have been taken, which have since employed the presse with sundry corrupt and mangled editions".—*Resuscitatio Pref.*

[23] 'power' Cabala 1654; 'ower,' misprint in Cabala 1691, continued by Stephens; 'owner,' Bacon's works, 4to. 1765

the trumpeter of repentance.	the trumpet of repentance.
so in the rules of earthly wisdom.	soe in the inquiring [i.e. acquiring] of earthly wisdome.
afflictions only ... plough the heart.	affliction onely ... plowes up the harte.
	[At the end of the first paragraph is added] 'Utilius est frangi languoribus ad salutem, quam remanere incolumem ad damnationem.'
nor yet in one [a glass] that should make you seem worse than you are.	nor in one that is oblique and anguler, to make you seeme worse then you are;
often not unfitly called the voice of God.	often not unjustlie called the voyce of God.
since I have purposed a truth.	since I purpose a truth.
as naked as if you yourself were to be anatomized.	as nakedly as if your life weare to be annotomised.
first to shew the other, and which is from your eyes.	firste to shewe ye other end which is hidd from your eies.
as the curious time requires.	as the curious times requiers.
to be but stale.	to be *cramba bis cocta*.
to inveigh bitterly at the persons, which bred you many enemies, whose poison yet swelleth, and the effects now appear.	to invaigh liberallie at ye person which then bred you manie enemies, whose poyson yet swelles, as ye effecte now appeareth.
untruly.	sodainly.
coming slow but sure.	comeing slowly but surly.
your own.	your own place.
so do all actions which we see you do directly with a touch of vain-glory, having no respect to the true end.	so doe all other artes which wee see you doe indirectly, not without touch of vaine glory, haveing noe respecte to the ende.
thus the wise master of the law.	this ye wise masters of the law.
with your skill.	with your subtilty.
having the living of a thousand.	haveing ye yearly living of 1000*l*.
[24]can it give so little?	can give but little.
try how much you would gather.	
I know sure.	I am sure.
affectioned to follow that old rule, which giveth.	affecteing to follow that ould rule to give.
this best judgements think.	the beste judgments think.
one might by one be called out.	one by one might have beene called awaye.
to the truth of the whole Gospel[25].	to the truth of ye Ghostpell.
since the first nullity to this instant, when justice hath her hands bound.	ever sithome ye first nulletie to this instante, when Justice had her handes bound.
God avert the evil.	God diverte ye evill.
thereby[26] to defend themselves.	

[24] 'could,' Cabala 1654 and 1691.

[25] 'To the whole Gospel.' Stephens.

[26] 'whereby,' Cabala 1654 and 1691.

sparing neither pains nor costs[27].	
an higher offence.	an offence[28]
in the favour of any one.	in ye true fame of any one.
unadvised humours.	advised humor.
Howsoever, as the apostle saith in another case, you went not rightly to the truth.	for there is Sigillum confessionis confiteri.
in the carriage of this you were faulty.	in the carriage of these you were again faulty.
in respect of the present business which is[29] interrupted, and in regard of his present sickness, whom it concerned.	in regarde of the then putie busines which it interrupted, and in regard of his sieknes. without whome it concerned.
in our extremity.	in extremitie.
cast away their gold.	caste away their goodes.
bites them off.	bittes them off; Cantabitt vacuus it is an ould but a true saieing.
you cannot but have much of your estate —— which express thus.	(omitted).
prove then your faith so too.	proove you your faith so too.
call upon God—	looke up to God—
—he would neither have you faint.	
had some notes[30] which you had[31] taken at sermons been written in your heart.	had you every note you have taken at sermons.
when we will not mind ourselves.	if we will not mend ourselves.
we have unbridled stomachs.	magis intus dolemus per hoc, quod foris patimur.
Tu ne cede malis, sed contra audentior ito.	Rebus angustis animosus atque Fortis appare, sapienter idem Contrahes vento nimium Tergida vela. In Extremities, and when Fortune frownes, be valient then. Wisely likewise strike your saile Swelling with too swifte a gale.
strong enough to make an able man stagger.	able to stagger a strong man. blowes: especiall immerito veniens pœna, dolenda venitt.

[27] 'cost,' Cabala 1654 and 1691.

[28] So Cabala 1654.

[29] 'it,' Cabala 1654 and 1691; 'was,' Bacon's Works, 1765.

[30] So Sir H. Yelverton when at Gray's Inn took notes of the sermons preached by Mr. Ed. Philips, in St. Saviour's in Southwarke; and after his death published them. See Philips' Sermons, 1605.

[31] 'have,' Cabala 1654 and 1691.
So Cabala 1654: 'never,' Cabala 1691 and Stephens.

though she cause our truest friends to declare themselves our enemies.
all that ever we have done.
fitted for renewing.
he that knoweth the right way will look better to his footing.
they do asswage sorrow.
the only and best physician.
physician and cure.
be scant.
if you be, do but look on good books.
to the party grieved.
nor counsel.
the bettering of yourself.
I remain a faithful servant to you,

FR. BACON.

though she cause our trencher frind to declare themselves our enemies.
all ye evill yt ever wee have done.
fitted for ruine.
you knowe ye righte way, looke better to yr footeing.
they helpe to asswage sorrowe.
ye beste and only Phisitian.
ye Phisicke and ye cure.
be scanted.
if you looke on good bookes.
to the parte greived.
nor counsellors.
the benefitt of yourselfe.
I remain a faithful servant to you.
Suppose this bouldnes occasioned by some thinges which I heare, which I dare not wryte; bee not secure, though you see some clowdes cleared up; all suddaine crosses and dangers may be compared to the woulfe, which comeing on a man suddainly causeth his voyce and harte to faile him, but ye danger that is expected is toothlesse and halfe prevented.

IGNOTA.

This letter is summed up by Wilson, Life and Reign of James I. p. 96—97: who writes that 'while he was under this cloud, all his faults were ripped up either by his enemies or his well-wishers, who advise him to be humbled for this visitation.'

Removed from the Bench, he took a leading part in the Commons' House in opposition[32] to the unconstitutional exercise of the Prerogative. After a prorogation of the Parliament, in 1621, he was committed to the Tower at the same time that Selden and other members were impri-

[32] In the MSS. of the Public Library (Ll. 4. 9.) is Sir Edward Coke's Speech, April 9, 1628, concerning 'the King's want of legal power to imprison the subject without shewing the cause', reported by the Bishop of Lincoln.

In the Library of Trinity College is a MS. (O. 3. 3.) containing some of 'the speeches at the conference between the two houses of Parliament on the liberty of the subject,' 4 Car. I. and amongst them Sir Edward Coke's argument.

soned. The two memoranda last but one that he has made, commemorate these events:

16 Nov. 14 Jacobi regis, Sr Georg Copping clerke of the Crowne brought and delivered to me a writt of discharg of my office of Chiefe Justice, which I reading and finding to be granted generally pro diversis causis, &c. said, 'here is no cause' which after I explaine no cause contained in the writt.

In festo scti Johis, 27 die Decembris an° 18. Jacobi regis commissus fuit turri London; et 8 dies liberatus inde sine aliqua justa suspicione alicujus criminis ac sine aliqua nota infamiæ gratias deo. Unde poeta

dilecto sacra discipulo ter nona decembris
mandavit turri te memoranda dies
innocuos inter pueros Stephanumque fidelem
proxime marturibus quam prope martur eras[33].

His elections to serve in Parliament in the reign of Charles I. are thus noted—

Die lunæ in sept. paschæ an° 1° Caroli regis electus fui unus militum pro comit. Norff. ad parliam. 1° Caroli sine aliqua motione aut cogitatione inde per me habita.... similiter electus fui unus militum pro com. Norff. ad secundum parliam.

An° 3 Caroli regis electus fuit miles parliamenti pro duobus comitat. viz. pro com. Buckingham et pro com. Suffolk: et elegi com. Buck. eo quod ibim residens fuit et per eundem com. prius electus fui—raro electus est aliquis miles duorum comitatuum.

'Sir E. Coke Kt. Bucks. 3 Car. I. 1628. OS. Suffolk vacated:' Browne Willis' Not. Parl.

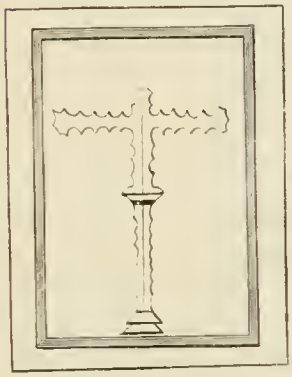
Before the issue of writs for the second Parliament of Charles I. begun in the first year of his reign, Feb. 6, 1626; 'the mighty Buckingham', writes Roger Coke[34], Sir Edward's grandson, 'was resolved to keep Sir Edward Coke, Sir Robert Philips, and Sir Thomas Wentworth out of the Commons' House by the King's prerogative (as it has been of late used) in making them sheriffs.... Sir E. Coke was made Sheriff of Bucks.... It made a mighty noise and an inquiry, which otherwise would not have been, that Sir E. Coke in his extream age, now seventy-seven years old, and who had been Chief Justice of both Benches and Privy

[33] A word here interlined is illegible. In the Law Journal 1804, a few numbers of which only appeared, was a portion of a 'memoir on this MS. The author reads '8 Aug. sequent.': he adds in a note 'we have in vain attempted to decypher the four lines which follow.'

[34] Detection of the Court and State of England.

Counsellour[35] should be made a Sheriff of the County: and the more for that Sir E. Coke took exceptions to the oath of a Sheriff, whereupon it was altered[36]. There is preserved in the Library of Caius College (MS. 143), a versified record of this proceeding, hitherto not printed. It will probably be deemed to owe its preservation there solely to the interest which would be taken in any thing that concerned the High Steward of the University.

VERSES UPON LORD COOKE SHERIFFE OF BUCKINGHAM.



HERE was some pollicy, as I beleeve,
Out of an old east Judge to make a Shreife:
Who in the law so long had been a pedler.
That he at last grew ripe as any medler.
Soe he that for the Law was well reputed,
May now stand by and see them executed:
And thought fit by good S^r^ Symon Harvies[37]
Judgement, to come into ye later service.
Courage, my Lord, you shall grow young again,
And bee attended with a gallant teame.
Your hats and feathers, liveries all shall show
Yt you ye office of a Sheriffe knowe.
I would not have you fly into a cottage,
Or pleade against it with a writt of doteage;
But beare it bravely, yt it may bee spoke
How bowntifull a howse you kept at Stoke.
Now, when you ride amongst the feathered troope
Shew yourselfe courteous, and to each man stoope:
And sitting on ye bench, although hee grudge,
Pray undertake you to direct ye Judge:
Offer to give ye charge, I knowe you can,
Though 't be agt ye saveing of your man.
And whisper in his ear, (if you bee wise)
Your private Jndgement of each Nisi Prius.
You have a name, you will not leave things raw,
As they do use, who doe not knowe ye law.

[35] '4 Nov. die Jovis 1613 sworne of the privie councell,' Harl. MSS. 6687.—'in sacrum consilium revocatus, Sept. 15. 1617.' Camden Ann. Jac. I.

[36] By order of Council. Rushworth's Collections i. 197.

[37] Probably Sir Francis Harvie, a Judge of the Common Pleas. 'Upon the exceptions being taken to the oath by Sir E. Coke, the Lord Keeper assembled the Judges to confer about the same.' Croke's Reports, Car. I. p. 26.

Your wife and friends[38] will all be glad to heare
Yt you are made High Sheriffe of the Shire;
Purbecke your sonne in law yt roaring boy
Will now grow madde again[39] for very joy.
* * * * * * * *
* * * * * * * *
And thro' this greate alliance sure it came
That you were made High Shreife of Buckingham.
But, Hearke you now, some foolish fellow urges,
How can a High Shreife come to bee a burgesse?
Aske your man Salmon, he can all relate,
ffolow his councell, he hath a knavish pate;
Make him your Under Shriefe, with resolution,
None fitter is to goe to execution.
But if you mean to have a Burgeshippe,
Doe not ye Towne of Coventry[40] forgett.
Goe and dispatch your letters quickly thither,
Tell them yt you will come with hatt and feather.
Att their appointment; and with them consent
As Lord Chiefe Justice of ye Parliament,
There to examine how of late the Treasure
Hath been extreamly exhausted without measure.
Bring brave examples of our ancient kings[41]
How they with lesser meanes did greater things.
As for ye warre,[42] advise, and let them tarry.
Say 'tis a warre yt is but voluntary:
Better 'twere ye Palatinate were lost
Then yt it should ye kingdome soe much cost.

[38] 'His friends,' says Fuller, 'beheld it as an injurious degradation of him, who had been Lord Chief Justice, to attend on the Judges at the assizes.'

[39] 'He fell mad 1620,' Cole's MSS. xxxiii. 16. See a letter from Lady Purbeck to the Duke of Buckingham in the Cabala: also, 'a congratulation for his health,' by Sir John Beaumont. 'Vicecomes Purbeck, uxor et domina Feilding soror ejus ad aquas Spadanas profecti sunt, forte ad occultandam ex superbia vesaniam, Maii. 27. 1620.'—Camd. Ann. Jac. I.

[40] According to Browne Willis, Coke had been recorder of this city, and represented it in the last parliament of James I.; and was returned for it and for Norfolk in the first parliament of Charles I.: but his own memoranda do not mention any connection between himself and this city, though they mention his election to be recorder of Norwich and of London: the former in 1586, April 2: the latter, Oct. 14, 1591.

[41] See his speech, Aug. 5, 1 Charles I. 1625. Parl. Hist. vi. 363.

[42] Against Spain, in behalf of the king's son-in-law, for the recovery of the Palatinate. There is an assertion of the justice of the quarrel in Bacon's Works, v. 239.

And still remember them yt steere ye helme,[43]
Take heed (my Lord) how you exhaust ye realme!
Speake stiffly for ye publicke, to your power
Soe you may be kept safe, as in a tower,
Soe may you bee, and say you had a cavye,
Made Admirall, and chiefe of all ye Navy.
Soe may you live, and see that joyfull day
To be Lord Chancellour of Virginia.[44]
When you were but Lord Cooke they went to pott;
Mounson[45] did 'scape a scouring, did he nott?
Ah! when you were as hott as any toast
You tooke away ye scumme and rul'd ye roast;
You might have been Ld Keeper long agoe
Had you been well, yt all ye world doth knowe.
But you on point of Lawe[46] did stand so strickt
That now you find at last that you are prickt.
But tis noe matter, better to plodd on
Then rise and fall, as Francis did, and John.[47]
Whilst Bacon[48] was but Bacon, had he fearde,
He long e're this had proved dainty larde.

[43] George, Duke of Buckingham, who was at the time High Admiral. One of the articles of his impeachment in 2 Charles I. was, that he had bought the office from the Earl of Nottingham.

[44] Planted and cultivated about this time by adventurers. In Rushworth, ii. p. 38, 'a proclamation for settling the plantation of Virginia,' is assigned to the year 1625.

[45] See Wilson's Life and Reign of James I. p. 89. Sir E. Coke's address to Sir Thomas Mounson on pleading his pardon, Feb. 12, 1616, is in Harl. MSS. 738.

[46] Life and Reign of James I. p. 95. Bacon's letter to the king concerning the præmunire in the King's Bench against the Chancery, in the Resuscitatio. 'I must confesse I thought it an odious and inept speach, and it grieved me very much that it should bee said in Westminster Hall, that a premunire lay against the Court of Chancery and the officers there: it was a foolish inept and presumptuous attempt.' His Majestie's speach in the Starre-chamber, the 20th of June, anno 1616. Imprinted by Rob. Barker. In MS. 291, Caius Coll. Library, is found 'His Majestie's charge in the Starre-chamber, 20 Junii, 1616,' in an unrevised state.

[47] John Williams, Bishop of Lincoln, the last ecclesiastic who held the office. He was removed soon after the accession of Charles I.

[48] The inelegant punning, which follows, upon the name of the Viscount of St. Alban's receives slight countenance from the circumstance of the family crest being a boar. So this animal also enters the arms of Swinburne, Swinton, and Swinney: thus,

There needed not to blazon forth the Swinton
His ancient burgonet, the sable boar,
Chain'd to the knarled oak.

But he instead of larde must be a Lord,
And soe grew leane, and was not fitt for the board,
Till in conclusion at ye last he brought
His flesh to all-bones, and was good for nought.
My Lord (they say) yt he was like to one,
That soone had brought his gammon to a bone.
Another said, and sharpely, if you marke it,
That he had brought his hogges to a faire market.
Another third concluded, and ye case thus handles
Hoggs grease doth wast too fast to make good candles[49].
Why did ye last Lord Keeper loose his seale?
Did he unjustly with his office deale?
Did he take Bribes, for Bribes are to be taken
By order of his predecessor Bacon?
Or was he too conceited in his will?
Or arm'd with resolution more than skill?
Or did he shew himselfe at Oxford Case
Practiseing there to question my Ld's Grace[50]?
Or was he thought too good? or for a worse
Must take a Seale and bring with him a Purse
I cannot tell, but I see by my bookes
The Divell some tymes over Lincoln lookes.

After these verses, which may be pronounced a scurrilous attack, it will be fair to the subject and to the reader, to relieve it with 'an epigram on Sir Edward Coke when he was Chiefe Justice of England' by his contemporary Ben Jonson.

He that should search all glories of the gown,
And steps of all raised servants of the Crown,
He could not find than thee of all that store,
Whom Fortune aided less or virtue more.
Such, Coke, were thy beginnings, when thy good
In others evil best was understood:

[49] It has been surmised, that Sir E. Coke in the lines he wrote on the title page of the copy of the Novum Organum presented to him by Lord Bacon, had in his mind made reference to the woodcut prefixed to the Chapter 'Of evill Councellors, Judges and Men of the Law' in Sebastian Brant's Stultifera navis, which represents an attempt to scald a live pig in a caldron.

[50] The Duke of Buckingham. See Life of Abp. Williams by Hacket, Part ii. 16-18. Rushworth, i. 198.

When being the stranger's help, the poor man's aid,
Thy just defences made th' oppressor afraid.
Such was thy process, when integrity
And skill in thee now grew authority,
That clients strove in question of the Laws,
More for thy patronage, than for their cause,
And that thy strong and manly eloquence
Stood up thy nation's fame, her crown's defence;
And now such is thy stand, while thou dost deal
Desired justice to the public weal,
Like Solon's self, explat'st the knotty laws
With endless labours, whilst thy learning draws
No less of praise, than readers, in all kinds
Of worthiest knowledge, that can take men's minds.
Such is thy all, that as I sung before,
None Fortune aided less or Virtue more.
If chance must to each man that doth rise
Needs lend an aid, to thine she had her eyes.

The death of Sir Edward is thus noticed by a man of the highest character, Sir George Croke, in his Reports:—'Sir Edward Coke—died at his house in Stoke—in September, 1634, being a prudent, grave and learned man in the Common Laws of this Realm, and of a pious and virtuous life.' To use again his own language respecting Littleton, 'he left this life in his great and good age' on the third day of the month September, in the tenth year of the reign of Charles I. 'But yet he liveth still in ore omnium jurisprudentium.' And he is to be enrolled amongst those Christians, both learned and unlearned, who at the end of the time of their sojourning here have found no words like those of the inspired writers in which to utter the aspirations of an immortal soul. He died, as his monument in the church of Titteshall, six miles from Fakenham, testifies, repeating the words—'Thy Kingdom come, Thy will be done.'

The following Epigram is found in a collection by Owen, a Fellow of New College, in 1584.

"Ad Edvardum Coke equitem, jurisprudentiss. judicem, &c."

"Naturæ notum tibi jus, naturaque juris;
Lis, et uterque tuo pendet ab ore cliens.

De scripto responsa Britannus Apollo dedisti,
  Clara magis, quam quæ Delphicus ore dedit.
Præsentes dirimis lites, tollisque futura
  Jurgia; præsentes voce, futura manu."

Well skilled wert thou, by varied lore, to scan
The social ties, the natural rights of man:
Still on thy lips as judge of England's laws
Strife waited, and each client's balanced cause.
Thou hast to *living* parchment well consigned
The truths first laboured in thy master-mind;
And answers clearer than Dodona's oak,
Or Delphi's Priest in mystic murmurs spoke.
Strife ends,—all future suits shall cease with men:
That now thy verdicts stop—*these* shall thy pen.

The arms of Sir E. Coke, when Reader of the Inner Temple in 1592, are upon one of the shields arranged on the wainscoting in the Hall. Before the great fire in 1666, his arms, before he was knighted, were in one of the windows of the Refectorium of Serjeant's Inn[51];—and when Chief Justice of the King's Bench, in one of the South windows in the Hall of the Inner Temple[52]. They are also placed beneath the engraved portrait by Loggan; the crest is an Ostrich. The Arms of Coke and Paston quartered are upon the Monument of Arthur, third son of Sir Edward and Elizabeth his wife, in Branfield. There is a whole sheet emblazonment of Sir Edward Coke's Arms, in a MS. copy of Scot's 'Foundation of the University of Cambridge' dedicated 'to Sir Edward Coke, Lord Chief Justice of England,' March 17, 1614, in the Library at Holkham.

G. I. P. S.

[51] See Dugdale, Orig. Jurid. p. 330. London 1680.

[52] Ibid. p. 186.

VOCABULARY. I.

y the contents of a MS. found in the Library of Jesus College this title was suggested, under which we proceed to offer details principally drawn thence respecting certain words which are peculiar to the University and which involve points of its system, or customs at present in force or dropped. And we hope that this information may possess interest and value for many who have looked on some of these points as unmeaning, and passed through the practice depending upon them with the impatience that would naturally be excited by restraints whose purpose was not seen and supposed therefore to have no existence.

First shall be introduced a set of terms appropriated to persons. In the account of these it will be seen how Offices, and the powers and privileges attached to them, grow up gradually out of necessity and from wants felt by the body; and are modified by altering improving enlarging and consolidating, in the lapse of time, by the effect of custom, by the result of carelessness or the effort of precaution.

Rector—the ancient title of the Governor of the University. The name is still borne by the chief officer in Foreign Universities. We are also familiar with the term in application to the Universities of Scotland. Hence in the vacancy of the Vice-Chancellorship (which is during one day in every year) the Proctors are sometimes mentioned with the title *Rectores*.

This name was early changed for the title Cancellarius, and from 15, Hen. III. the *style* of the University was "Cancellarius et Universitas," or "the Chancellor, and Masters, and Scholars."

Cancellarius. "The Chancellor used always to be some eminent person in the University; generally the head of a House. Heads of Houses

being often made Bishops and retaining their Mastership was the original of our Bishop-Chancellors; examples of which were

Jo. Langton, Aul. Pemb. Præs. Ep. Menev. et Cancell. A.D. 1446.

Laur. Booth, Aul. Pemb. Præs. Ep. Dunelm et Cancell. A.D. 1456.

Ric. Fox, Aul. Pemb. Præs. Ep. Dunelm et Cancell. A.D. 1500.

Joh. Fisher, Coll. Regin. Præs. Ep. Roffen et Cancell. A.D. 1504.

Joh. Gardiner, Aul. Trin. Præs. Ep. Wincant. et Cancell. A.D. 1553.

In very early times it was requisite for the Chancellor to be confirmed in his office by the Bishop of Ely. This was dispensed with in the case of Eudo de la Zouch, as a compliment to his high rank. What was at first compliment became favour, then demand, and at last exemption by the bull of Boniface IX.; and by the Processus Barwellensis the power was completely lost to the Bishop.

The absence of these Chancellor-Bishops from the University upon the business of their dioceses or affairs of state, brought in the use and office of Vice-Chancellors. Till the year 1500, the office of Chancellor was *annual*. Bishop Fisher was the first that held the office for life, or at least [1] "durante tacito consensu Academiæ": this was partly out of gratitude for the benefits he obtained for the University; but in part from indignation at Wolsey refusing the honour proferred to him. Baker[2] says this took place in 1514, and that the then Vice-Chancellor, John Fawn, in the interval of the resignation and reappointment of Bishop Fisher bore the title 'President of the University'. Thenceforward by a Statute de Substitutione Deputati Cancell. the office of the Vice-Chancellor became an *annual* choice. By the Statutes of Edw. VI. and Eliz. "Cancellarii magistratus" is ordered "in Biennium aut tamdiu quam tacito consensu Acad. permittitur;"—Caius says *in Vitam* which is false.

By an old Statute in the Proctor's Books the Bishop of Ely's official is never to be Chancellor: this was a precaution against the Bishop's claim to jurisdiction over the University, which was a fruitful source of contention. The choice of Bishops for Chancellors, who were masters of Colleges, introduced the choice of other Bishops, not belonging to the University or ———————— at last ended in the choice of

[1] The custom with many College offices at present.

[2] Pref. to Fisher's Funeral Sermon on the Lady Margaret.

Noblemen, which, excepting a few instances, has been of little service to the University: and it were to be wished either we could return to our plain Dr. Chancellor or that we chose in N——men, with more discretion, not taking them so much for their high titles as for their capacity to do service, and yet always in ————————————."

The last paragraph, in spite of very careful erasure, is visible through the lines: it exhibits a freedom of remark, which fear or dislike thought thus to obliterate. As examples of the exception, are given the names of Cromwell, Seymour the Protector, and Burleigh. However truly there may have been examples to warrant the reflection, we in the present age can add with high satisfaction to the list of exceptions. But the intercourse between the University and the Chancellor is not now so frequent as formerly.

Procancellarius—Vice-Chancellor. The origin of this office has been already shown: it began about 1514. "Fellows were sometimes chosen, as Perne and Capcott; but this appearing on some accounts improper, the Office was appropriated to the Heads by [3] *Order*, An. 1587.—[4] Caius says the Vice-Chancellor must be a doctor in some faculty: I look upon this as one of Caius' errors. An attempt was made to obtain this [5] rule in 1606."

The Vice-Chancellor is chosen yearly on the fifth of November. The Heads exercise the privilege of nominating two, of course of themselves, and the Senate choose one. The Chancellor here has no voice in the election of his substitute: but as an act of deference to him on the part of the deputy, it is the practice for him to write to the Chancellor an announcement of his appointment. The [6] following is an ancient evidence of the custom: it is addressed to Dr. Eachard.—

[3] Of the Heads; though no statute confines this office to the heads, practice has given to the *order* the force of law.

[4] Antiq. Acad. i. 156.

[5] "Friday, Nov. 3. Sir Thos. Page, Provost of King's having been elected Vice-Chancellor, was admitted in his *hat*, and without an *hood*, being only A.M. in the University: and next day, Nov. 5, was also in St. Maries, in the same condition: the next Sunday he put on a cap." Parham's MS., Jesus College. This was about 1676. The Vice-Chancellor in the preceding year was M.A.

[6] Letters in Cath. Hall.

Pettworth, Nov. the 17th, 1695.

I am very glad to understand by yours of the 11th instant, that the University have done themselves soe much right in the choyce they have made of you for their Vice-Chancellor, being a man of soe much experience and abilities, to serve soe great and soe learned a society: and one that I am proude to keepe a correspondence with, of all that doe passe, and of all that may bee for the service of the University, and perticularly in the buiseness of the press, which at my coming to London shall be revived, and with all convenient speede put in execution by your very humble servant

SOMERSET.

Another instance of this custom is a letter from the same Dr. Eachard to the Duke of Monmouth, wherein he thus expresses his purpose in writing—"taking the customary confidence of such as have gon before me in the office of Vice-Chancellor, to assure your Grace of all readinesse and faithfullnesse to receive and obey your Grace's commands."

As the business of every official position has very much increased with the general activity; the duties of this office have become exceedingly laborious. The Vice-Chancellor is ex-officio a magistrate; he attends every University service in St. Mary's; presides in every congregation of the Senate; is a member of every Syndicate; keeps the University accounts; and is the first highest consulting authority which involves him in innumerable applications, personal and epistolary. It may then be imagined, how exclusively the private individual must be official. But there is nevertheless some difference in the manner of accomplishing the task by different Vice-Chancellors. It is [7] said of Dr. Perne, that "every year his accounts were fairly entered under his own hand, which is more than I find any one besides took the pains to do": and he was five times in the office.

Upon the consideration, how much this accumulation of functions must retard the execution of affairs, it was proposed in a scheme of

[7] 12mo. MS. Jesus Coll.

improvements put forth at the [8]beginning of this century to relieve the acting chief of the University from the needless confinement of attending and presiding over every Syndicate; and from the arithmetical labour and clerkship of the account-keeping. The latter part of this proposal was not an original idea, for there did once exist the [9]office of University Bailiff. One appointment to it was made in 1598; another in 1620: in this case the holder was W. Thompson, a brewer of note. The origin of the office may be traced to the Sacellanus or Chaplain. The smallness of the range of duties then attached to it was probably the cause of its cessation; it appeared easy in that state of things to dispense with the intermediate channel, but now the case is altered.

Prævaricator or varier:—the nature of this official character and the date as well as the cause of its decease will be gathered from the following notices.

The qualifications for the office will be best asserted by citing the praise bestowed upon one who discharged it. The monument of George *Chare*, in Trinity College Chapel, tells that he was—"in ludicris facetus, innocens, minime vulgaris; in seriis promptus, elegans, nervosus; hunc theatrum prævaricantem plausu excepit, hunc schola perorantem, disputantem, cum stupore admirabantur." The prævaricator took a part in the disputations that were carried on at the Comitia Magna or Commencement. In 1624 it was ordered that, on these occasions, no speech was to last more than half an hour: the "Orationes Moderantium Prævaricantium et Respondentium in Philosophia" to be shorter. In the exercise of his functions he had several companions dramatis personæ, as will appear from our next example. This is a decree of the Heads in 1626, that, whereas once "[10]*prævaricatores* veritatem philosophicam qua poterant contradicendi subtilitate eluserant; *philosophi* suas quæstiones serio tractarant; *tripodes* sua quæsita ingeniose et apposite defenderant" —but "gestibus histrionicis et flagitiosis ineptiis pueriles risus captare nuperrimi sæculi matiliosum sit inventum;"—it was decreed that any one of the above functionaries who should dare "[10]salutationibus mimicis,

[8] By Dr. Plumptre, A.D. 1782.

[9] MS. 579. Cai. Coll.

[10] Stat. Interp. 47.

gesticulationibus ridiculis, jocis scurrilibus, dicteriis malitiosis perstringere aut illudere" a professor or other personage or station or thing in the University, should be punished with fine or imprisonment. The effect of this decree may be seen in one of Cleveland's sonnets, published in 1659, with the title "How the Commencement grows new"—which is also the burden of the song:

> We have no Prævaricator's wit:
> Ay, marry, sir, when have you had any yet?
> Besides, no serious Oxford man comes
> To cry down the use of jesting and hums.

The opportunity afforded in this office for humour wit and satire to exercise their power in the gratification of private feeling naturally made the officer a favourite with a body like the University. Accordingly the office maintained its ground against decrees, and maintained also its obnoxious character. In 1667 an order, not couched in terms of remonstrance and threatening but of precise restriction, came forth against it.

"Prævaricator's performance at the Comitia Magna to be suspended: and Prævaricator and Tripos only to maintain respectively part of a question which he pleaseth, and make a serious position to maintain it as well as he can; but shewing the position first to the Vice-Chancellor, &c."

These precautions were evaded: we must suppose *Prævaricator* would indulge in extemporising humourous hits and meet with toleration on account of the innocent entertainment afforded by them. But in 1680 he was too bold: it would seem he ventured to touch a political subject, and thus roused public feeling against him: for we find in Catharine Hall this correspondence:

Honoured Sr,

I am ordered by my Lord of London to acquaint you that so great observation hath been made, and that by some great persons, of the Prævaricator's turning the Plott into ridicule at the last Comencement, that it will certainly be brought in this Session of Parliament, to the reproach of the Government of the Vniversities, if not to strike at the Vniversities themselves, unless it be timely prevented by a severe animadversion, or otherwise you be able to furnish yor friends here with sufficient grounds to make it

appeare that the thinge is false. By which they may be capable of doing that service for which otherwaies they can not tell how to appeare.

I am, Sr,

Yor very faithfull Servt,

W. SILL.

London, Oct. 14, 1680.

Receiving yrs last night, this morning I enquired concerning ye prævaricator's speech of ye president of ye same Colledge who, having seen it, assures me yt there was not one word referring to ye plott but ye following

. . . . . in ye yeare called eighty
And Oates and Bedlow talke of matters weighty,
And when Emanuel looks bigg and greater
For a sedate Archbish. prævaricator.

with weh wild sort of verses and some more he tooke occasion to end his speech by way of prophesy, upon a small sturgeon taken in Cambridge River a little before ye Commencement: I know not Sr what reports there may be concerning his abasing ye plott; but as I am informed by severall, he had not one word more in his whol speech yt had any relation there unto; as you may please with my humble duty to acquaint my Lord of London.

I am, Sr,

Yr most faithfull and most humble Servt,

J. E.

These are the initials of John Eachard, Master of Catharine Hall; whose hand-writing is little to be commended.

Thus did Prævaricator fight perseveringly against dissolution, but he was mortal:—So late however as 1714 we find mention of him; in Dr. Long's music speech is this notice,

—the Prævaricator,
"Who was so extremely arch, they were ready to burst their sides with laughter."

Probably not very long subsequent to this date, after a few faint struggles, the office sank; and has since fallen into deep oblivion.

Moderator. In the disputations of Sophisters and Bachelors *in suo grege* in the Schools, at first Sophisters or Bachelors *moderated* or presided: but, in 1680, two Masters of Arts were appointed to the duty. To

obviate the objectionable practice of canvassing for this appointment, it was determined, by Grace of the Senate, that the two pro-Proctors, appointed from year to year, should discharge the duty. It is easy to see that the alteration which has taken place in the scholastic system caused the introduction of the present annual appointment of the two Moderators. The Logic Lecturer used before then (1680) to be styled *summus Moderator*.

Gremial. A *non-gremial*, 'qui non *de gremio* erat,' was one who obtained a degree without having performed the usual exercises. A *gremial*, one who having obtained a degree resided in the University precincts without being attached to any College: such a one is now called 'commorans in villa.'

Sacellanus. In the time of Edw. I. Nigellus Thorndon, a Dr. of Physic, founded this office with endowment of lands, afterwards called the University lands. These became subsequently the subject of graces for letting on lease, increasing the receipts by fees, &c. According to Caius[11] the Sacellanus was to recite the names of the benefactors, to pray for them, and to take care of "res sacras et sacelli ornamenta," and he was "custos crucis[12]." Part of his duty was to render account of the receipts of his endowment. Upon the abolition of popery, the first mentioned duties ceasing, the office of Sacellanus sank into that of receiver of University monies. It will be interesting to know that Bp. Ridley was appointed to this office in 1531: and there are among the holders of it names that prove it to have been a post of high consideration.

Bedellus. This term is applied to officers attendant on the Vice-Chancellor. The distinction in the use of the term will be seen from the following narrative.

A.D. 1669. On the death of Mr. Francis Hughes, a contest took place between the Heads and the Senate upon a power, the former claiming the *nomination* of two candidates for the post of Squire Bedell. The question hinged upon an interpretation of terms in the Statutes. The 38th Statute it was pretended was ambiguous and then Dr. Gunning, Master of St. John's, drew up an interpretation which was signed by all except Dr. Brady, Master of Caius College, and Dr. Lightfoot, Master of Catharine Hall, who were

[11] Hist. Acad. 129.

[12] 'The University Cross,' carried at the head of the public processions.

absent, and Dr. Pearson of Trinity College '*who suspended*,' *and Dr. Boldero, Master of Jesus*, '*Procancel, who declared before, that this right did not belong to the Heads*[13].'

The candidates were:—Marmaduke Urbin, Fellow of Pembroke Hall.
John Pecke, Fellow of St. John's College.
William Worts, Fellow of Gonville and Caius College.

The latter was the favourite with the Senate.

The Heads claimed the power to interpret under the 50th Statute, which certainly made them both parties and judges. The point was, the meaning of the term "Bedellorum"; they said it meant Squire Bedells[14],—(1) because it is never used for the Yeoman Bedell or Dog Bedell but "cum nota diminutionis", (2) which was brought forward after the interpretation, that the Chancellor always nominated the Dog Bedell.

Dr. Mapletoft, all the time from ye first difference, lay there as one who by a pretended sanctity and strictness of life was able to give countenance and protection to the cause. Beside one *Barns*, Fellow of *St. Peter's College*, a most—(all carefully marked out).

The volume[15], from which the above narrative is taken, said to have been written by Mr. Parham who was of the deputation of the Senate, gives a complete account of the strife; the dispute in the Senate, and the transfer of the contest to the arena of the king's council, which upon the day appointed was so full as "it had never been so thronged at any hearing." A curious description is given of the speech of Mr. Ayliffe, the counsel of the Heads; it was so extravagant an abuse of his client's opponents, as to give strong presumption of the injustice of his case. The conclusion is plaintively related as having gone against the Senate: and there is a light censure upon the character of the policy that decided it.

Mr. Worts[16] was, however, nominated at a vacancy that occurred in the following year, and elected by 108 to 92. The conduct of his supporters as a party is well spoken of and with moderation.

The silver staves so commonly identified with this officer were given by the Duke of Buckingham when Chancellor in 1671. They are

[13] The words in italics are erased in the MS.

[14] *Præco* is the word for Esquire Bedell.

[15] In Jesus College Library.

[16] The name of this individual is well commemorated by the existence of a road, connecting the Roman via with the Hills Road, called Wort's Way and by a handsome revenue to the Library. Thus he shewed affection towards the University; and several others who served it in the same office shewed their attachment by advancing wealth towards its resources or material to its history.

covered with escallops, a device belonging to his grace's arms. Besides is engraven thereon the University arms with the inscription 'Mars Musas', and on the reverse, 'Fidei colvicula crux'.

These inscriptions are upon the heads; but the stems are also triple-banded with mottoes, some drawn out of Scripture; of which it will suffice to give the following specimens. The one borne by the senior Bedell, which is the shortest of the three, bears these:

DUX TIBI SIT SEMPER, TATIS ET ISTE DIU
VIRGÆ FACTÆ SUNT IN SCEPTRA REGENTIUM

On the others are inscribed these sentences:—

VIRTUTE DUCE COMITE FORTUNA
PORTANT VIRGAM DOMINI IN MANU
ANNON IPSE BACULUS MANUS NOSTRÆ
VIRGA TUA ET BACULUS TUUS CONSOLANTUR ME
TOLLE VIRGAM MANU TUA ET CONGREGA POPULUM

A.

Nous rendrons graces a ce grand Dieu immortel et tout-puissant, non seulement de ce qu'il a creé l'homme et retirè de la misere et calamitè ou il etoit tombé, mais de ce qu'il lui a encore laissè quelque semence de la divinitè qui le fait reluire entre toutes creatures, et que pour son utilitè a fait tout ce qui est contenu en ceste machine ronde, qu'il maintient entretient et gruerne des rayons de sa divinitè, et aussi que pour la conservation de sa santè et guarison des maladies, l'a mis au milieu de une grande forest pleine des remedes avec toute libertè d'en user, les scachant choisir et discerner, les uns par les sens exterieurs, les autres plus occultes par le raison et iugement, vraie marque et charactere de sa perfection, tellement que ie puis dire avec le Prophete—

Minuisti eum paulo minus ab Angelis, gloriâ et honore coronâsti eum, et constituisti eum super opera manuum tuarum: Domine, Dominus noster, quam admirabile est nomen tuum in universâ terrâ!

This form of prayer is on the fly-leaf of a medical work in MS. (218) in the Library of Caius College.

Dr. LEGGE.

Thomas Legge of Norwich, who was first elected Fellow of Trinity and then of Jesus College, was afterwards appointed by John Caius[1] the nineteenth Master of this College in the year 1573, as may be seen in the Annals, p. 135. He was Doctor of Laws, 1574; one of the Masters of Chancery, Doctor of the Court of Arches, Commissary of the University, and twice Vice-Chancellor, in the years 1587 and 1592, and died on the 12th of July, 1607, in the 72nd year of his age, after he had successfully directed the college for thirty-four years and two weeks. A great amiability of manner was the most prominent feature in his character, by which he kept the fellows of the college attached to him with all love and respect; while his zeal in promoting literature and rewarding the endeavours of the young men who made it their pursuit rendered him admired as well as beloved.

Though in other respects of grave disposition and though always actively engaged in his forensic duties, he used to amuse himself when tired of business with seeing and composing plays, particularly tragedies: one of these that represented the cruel disposition of Richard the Third was once publicly acted in the hall of St. John's College, and was received with the greatest applause by the spectators, members of the University: another, the subject of which was the Fall of Jerusalem, he finished off at his leisure hours in order that he might make it a perfect performance, but when at length it was rendered complete in every part our expectations were disappointed by some thievish plagiarist.

A monument was raised in honour of Legge at his executors' expence on the south side of the Chapel, at some distance above the pavement

[1] "Probably from the similitude of their religious principles:"—"erat *verus* successor; erat enim animo perinde ac Caius plane Catholicus."

beneath which his remains are deposited. Its upper part is ornamented with the arms of Legge's family, and with this punning inscription, "Col. legáme Della Legge"—which alludes to his name and profession. Beneath his effigy, which represents him praying, is the following inscription: "THOMAS LEGGE LEGUM DOCTOR QUONDAM CUSTOS HUJUS COLLEGII OBIIT ANNO DOMINI 1607, 12°. DIE JULII, ÆTATIS SUÆ 72°."—Dr. Gostlin, who had been his most intimate friend during his lifetime, added to the inscription this distich:

"Junxit Amor vivos, sic jungat terra sepultos;
"Gostlini reliquum cor tibi, Leggus, habes[2]."

With a motto underneath, most suitable to the character of a Christian

"MORIENDO VIVIT"

and below a heart supported by two hands.

The esteem in which Legge was held among others of his cotemporaries appears from a letter sent him by a certain learned man on the new year's-day of 1585, in which we find these words, "In the study of antiquity you are so excellently well skilled that you may say of yourself with the Apollo of Ennius:

"A me omnes Cantabrigienses consilium expetunt
"In literis incerti, quos ego meâ ope ex
"Incertis certos compotesque consili dimitto.—

I discard all insincerity from my letters and—".

The legacies left by Legge to the College, may be seen in his will which is given below— ANNALS, *Coll. Cai.* p. 157.

[2] "One were our lives through love; so may one tomb
"Shroud our cold ashes in its sacred gloom;
"Ah! till we meet in heaven, thy Gostlin's heart
"Earth-bound, dear friend, must mourn its better part."

READING PARTIES.

It is with a strange unsatisfied feeling, that the native of a mountainous country takes his second or his third *constitutional* at Cambridge. The first time he goes abroad to see the scenery of the neighbourhood, he is most probably in academical habit; and whilst his shoulders feel the gown's gentle clasp, and its crisp new folds rustle fondly round him, it is little wonder if his thoughts—and perhaps his eyes—do not wander very far off it; and the cap commonly fits close enough to keep him in continual remembrance of the laurels which he hopes will one day encircle his temples. But imagine all this fresh feeling at an end: he takes a walk, with attention alive to all that is new, and a temper ready to admire all that may be beautiful. At last he reaches a slight eminence (a few such there are, and a very slight elevation will afford him an extensive prospect)—and looks round. He sees perhaps nothing which is destitute of beauty; but his eye wanders restlessly over the plain, then from the horizon, up to the sky,—then to the plain again,—and he feels unsatisfied without knowing for why. The truth is, he misses the hills which surrounded the home of his boyhood, and among which he has dwelt perhaps eighteen summers without knowing how much he loved them.

We cannot wonder then, that, as his first academical year draws to a close, he longs for brighter and more kindred scenes:—and yet the pressure of competition is upon him, and he is sensible that, if he flags, his fellow-students must outstrip him. He feels that to stay in Cambridge would be to wait patiently till melancholy took full possession of his soul;—and yet home is no place for reading. It is to feelings such as these that we must partly attribute the practice among our students of forming themselves into READING PARTIES[1];—a practice, which of late

[1] The germ of the custom of forming summer parties for reading may appear to the eye of the antiquarian in the idea of an ancient college benefactor, W. Renell, Fellow of King's

years has become so prevalent, that a detailed account of the University would be imperfect without some notice of it. Before however we can give our readers an adequate idea of the character of these parties, a word or two must be said on the present system of private tutorage.

A considerable number of the successful candidates for high academical honours, subsequently devote a part of their time to the tuition of those who are passing through the course of study which they themselves have just completed. It is obvious that, in the connexion of such a tutor with his pupils, however much real influence he may have, there is a total absence of that restraint which more advanced years would necessarily create. Indeed in years the pupil may be senior to the tutor. This system has many and great advantages;—certainly very many for the long vacation. When any student is desirous to "go out for the vacation," he attaches himself to a private tutor, whose number of pupils may be limited to two or three, or perhaps may admit eight ten or twelve, or even more, according as the demands on his time, the nature of his system or his popularity allows. All preliminaries being fixed, the place of their sojourn is determined upon by mutual agreement;—and if there is any difficulty in this, it arises more from the variety than the scantiness of choice[2].

Imagine then a party, such as we have described, to have established itself in its temporary abode. Suppose that abode to be in Wales or on the Devonshire coast, or amid the fastnesses of Cumberland, or, if you will, in the Scottish Highlands, or even at the far-distant and far-famed

College, and rector of Tichwell in Norfolk, in 1381; who built several rooms in his parish in those farms which had belonged to this (Gonville) Hall to which the fellows and scholars might retire whensoever the plague or other distemper should appear in the University.

[2] A tradition assigns as the origin of this practice, the agreement made by a knot of students, intent on their object and yet desirous to relieve the monotony of the college life and dulness of a long vacation in Cambridge, to combine the advantages of academic resources with rural enjoyment in a residence at a neighbouring village: this was about the year 1807. Since that time, enterprise has widely extended the stretch of these roving students: the spirit of mathematical study has ere this sought a kindred abode on the banks of the Rhine, or tried the contrast of a French watering place: nor has it even disdained on an occasion—so says fame—to make resort to the 'rus in urbe' of the Regent's Park.

lakes of Killarney. All these spots, and many more, have been visited by reading parties from Cambridge. We will further suppose them to have met with lodgings which promise comfort, a hostess in all respects correspondent, to whom they have agreed to pay for rooms some twelve or eighteen shillings a week;—and that they have settled how far their meals shall be solitary and how far social. We may proceed at once to a description of their employments. After a morning spent in study they sally forth—tutor and pupils—alike to seek their relaxation, either in one large party or in detached knots or in solitude,—each as his inclination dictates; the pedestrian hastens to the mountains, the swimmer to the lake or the river,—the sentimentalist to the woods and lonely brooks These are indeed days both of plenty and of liberty, when each one can find the pleasures which suit him best and none is prevented from enjoying them. The evening again brings its hours of study, gratefully relieved by quiet walks and happy sociality. The last day of the week is commonly devoted to an examination in the work of the five preceding days; and to an excursion of more than the ordinary length. Many[3] a merry party has Saturday afternoon seen winding along the vale of Borrowdale or clambering up the peaks of Snowdon:—and many a time has Saturday night seen them return, weary perhaps, but merry as before, to a good English repast and a cheerful chat over the adventures of the day. It will readily be believed that studies thus conducted, must partake of a vigour and a light-heartedness unknown to most of those who spend their vacation on the banks of muddy Cam. When sound health and lively spirits are wanting, the sight of learned colleges and the memory of great men is disheartening rather than encouraging. But at the Lakes or in Wales, what has ennui to do?—everything is calculated to elevate the soul:—every thing breathes of cheerfulness, and may be made to breathe of industry.

[3] The pages of the journal or the cherished correspondence of college friends parted by these summer engagements, might supply many a tale of adventure, which though they borrow from imagination their chief interest, yet have importance as the first experience in the open path of life, and are treasured in the recollection as favourite examples of ardour and strength and skill and companionship; and the undergraduate, grown into the master, delights to refer to such incidents as some of the brightest points of social life.

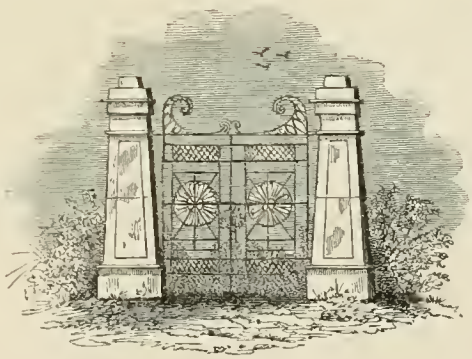
Some may be disposed to think that this is too favourable a picture of our reading parties: we must confess that it is not always realised. As to those who carry with them into the country habits of profligacy, such are not acknowledged by Alma Mater as her genuine sons, and therefore cannot be recognised in these pages. But true it is, sometimes the pleasures of boating or fishing are found more fascinating than the Odes of Horace or the Socratic dialogue;—and many enterprising spirits are found, who would rather scale precipices and explore mountain wilds, than spend their time in quiet reflection on the Laws of Motion. There are times too, when the youthful spirit, in its temporary flight from the still uniformity of the cloister, meets with fair forms and bright eyes:—and thus hill and dale, lake and river, may have associated with their own charms a multitude of tender feelings,—and the combined influence of all becomes irresistible. It is a circumstance by no means rare, when a large party spends a vacation in the manner we are describing, for one or other of its members to be overcome by some inexplicable facination—some "madness most discreet"—which tempts him away from his books; or, if he deceives himself into the belief that he is reading, turns all his philosophic thoughts into sentimental dreams.

To those who really wish to spend a studious long vacation, we strongly recommend a quiet and retired neighbourhood, such as may relieve the hours of study without curtailing them unduly, and furnish the mind rather with refreshment than excitement. Under these circumstances it is needless to say that both body and mind must be benefited. The student returns to college cheerful and satisfied,—conscious of having gone through a great deal of work with very little fatigue; and abundantly invigorated for his labours to come. He is disposed to be pleased with every thing and every body:—he can admire the flat fields of Cambridgeshire, and be full of activity amid the uniformity of a college life:—in short, his eyes see all things in "hues of their own, fresh borrowed from the heart."

We may remark in conclusion, that this custom is not without an important bearing on the interests of the community at large. It is something that those, who are to be citizens of England, should have "their minds filled with beautiful images and their hearts with kind

feelings drawn from England's ample resources:"—but far more than this. Every year many of our rural districts are visited by students warm with all the freshness and gaiety of youth and yet bringing with them something of the dignity which belongs to the name of an ancient University. The "Collegians" are commonly therefore received with open arms: their talents and amiability keep up the favourable impression: some of their leisure hours are spent perhaps in kind and social intercourse with the wealthy, and there have not been wanting endeavours to bring the blessings of religion to the cottages of the poor:—they leave behind them gratifying recollections, and good effects more durable than memory. Thus prejudices are worn away, harsh feelings softened down, and something is done to strengthen that union between different ranks of society, which has always been at once the ornament and the safeguard of our nation.

I. S.



THE CAM.

TO THE EDITOR OF THE PORTFOLIO.

Dear Sir,

Having understood that you consider that an account of the river Cam, in its course to the sea, would tend to the completeness of your work, I propose to supply the want to a certain extent; not however without diffidence, as I have little topographical, physiological, or statistical knowledge of the adjacent districts. My pretensions are founded on the circumstance of my having been concerned in a voyage down the river to Lynn in the spring of 18—, in weather which did full justice to the dreary nakedness of the soil.

'If the Fen country you would know,
Go visit it in the frost and snow.'

Indeed, it is one of the most important refinements in the art of travelling to secure as far as possible a reciprocal adaptation of country and climate. I shall have the advantage in this little narrative of entering at least on untrodden ground; for it is not likely that any of your contributors should have condescended to the exercise of the rude and corporeal energies necessary for so unsedentary an occupation, though indeed in some sense it may be considered sedentary, as rowing. I might perhaps except the author of your account of boat races, who seems to have some acquaintance with the subject; but I may safely assume that his experience is confined to the polish and brilliancy of the art considered as an ἀγώνισμα ἐς τὸ παρὸν, and not to its practical application as a mode of conveyance to a distance. Such subjects as the Installation of the Chancellor, the Union, or the Cloisters of Trinity College, are better suited to the habits of academic life. I trust that the author or authors of those papers, and yourself, Sir, in particular, to

whose literary and editorial pursuits, rough river-voyages must be peculiarly alien, will extend their interest to habits far different from their own, and tolerate if they cannot sympathize with what they may think an unnecessary undertaking of ignoble toil.

Our party consisted of five, and we had engaged a four-oared cutter to be ready for us on a morning about the middle of March. The weather had been for some time harsh and unpromising, but we were willing to believe that it was at last about to improve. The day dawned however in the midst of heavy snow showers drifted by a strong wind from the North West, which so far shook our determination as to induce us to consume two or three hours in mutual visits recommendations and discussions. The result was that we determined to go, partly because the secret inclination of each deferred to the expressed desire of all, and partly because we had arrived at the point, at which in all arrangements and expeditions it requires more exertion to change the intention of the mind than to expose the body to fatigue and hardship: so after waiting by the river side for the stragglers, whom the snow prevented us from distinguishing till they were close at hand, we took advantage of a temporary lull and a gleam of sunshine and started from the boat-house about eleven o'clock.

We were all experienced oars and had been for some time in good practice, and by the time a swift and steady stroke had brought us to Baitsbite we began to warm in defiance of the frosty air, and to look upon our prospects with complacency. In the face of the steerer however there was an ominous gravity which might be attributed either to the cold which he had no opportunity of counteracting by exercise, or to the clearer view which his position afforded him of the horizon to windward. We passed prosperously along the pleasant reaches and by the frequent turns of the river for the next two miles. The trees which sheltered us as we kept under the right bank looked pleasant though bare, and there was already a tendency to green on the osiers. As we approached Clayhithe the snow again began to fall, and we pulled hard that we might get within reach of shelter; but as it did not immediately increase we passed through the lock and continued our course. About this point, which is five or six miles from Cambridge,

the fens first occupy both banks of the river, and the increased bleakness of the wind as it swept across the plains reminded us of the advantage which we derived from the high banks with their numerous bends. My object is rather to describe our impressions than to give an accurate account of the localities in which there is little variety. Sometimes the sedge and mud on the bank opens and discloses a long straight lode or canal, which carries the waters of the neighbouring drains into the drain-like river; sometimes the towing path on the left bank takes a larger sweep round a bay of mud and weed, and compels the scraggy barge-horses to pull their overload with the additional tension of two hundred yards of rope, while a strange and mysterious dialogue of rough commands from the barges and would-be-rough answers from the sturdy boy on the leading horse is carried on in the unsyllabic vocal note of the profession, which seems to form the connecting link between human language and brute utterance. Those who have never heard it may form some conception of it by imagining the voice of a bull articulated by the organs of a turkey-cock. Sometimes it is difficult, as the long train of barges swing across the river, to secure the boat from the dangerous collision. The steerer must calculate the room accurately and, after a few strokes at full speed, order the oars to be taken in and shoot through the aperture with the impetus which has been acquired. Such manœuvres, however, were too familiar to us to excite our attention which was now engrossed by the gathering snow. When we looked in the direction of our course, the sky was one driving cloud and the flakes seemed to pass horizontally, without falling, along the surface of the water. It was useless to contend against the storm, and early in the afternoon we took refuge in a water-side alehouse which rejoiced in the appropriate name of "The Fen in the Fen."

It was indeed 'in the lowest deep a lower deep', a lonely house in the midst of interminable fens intersected with stagnant and melancholy ditches and decorated at intervals with black peat stacks which were now set off to advantage by a partial covering of snow on the side of the wind. Immediately under the window was the river with its roughened surface, and in the distance a few windmills excited to unwonted activity by the wind which swept over the monotonous waste

without finding any thing else to move. Within we were fresh and in high spirits, rejoicing that the worst part of our labour was over and that the calm bright evening which might be expected to follow the storm would be more agreeable from its contrast with the outset of the day. When the sky partially cleared we started and soon passed the Upware lock which is about eight miles from Ely. But here the character of the river changes to a succession of long straight reaches running due North and South, and consequently bringing us directly in the teeth of the wind. The water rose in waves of a foot or two high so as to interfere with the exactness of our stroke; the direct force of the wind strongly retarded our way, and, what was worst of all, the operation of feathering instead of resulting involuntarily from the reversed position of the hand as the body goes back required a distinct and most fatiguing exertion of the muscles of the wrist. We worked steadily, though painfully, and only rested for a few seconds nearly opposite the mouth of the Ouse which comes in from the South West, with its course marked far across the flat by a double row of willows. The united rivers are called, in maps, by this name of Ouse after this junction; yet it is but a paltry stream, with scarcely depth or width for a canoe. It is in fact a mediatised river which has, like so many counts and princes in Germany, preserved its title and lost its reality. It was long ago condemned as incompetent to perform its functions, and the conveyance of its waters transferred to the Hundred Foot river which brings in the waters of Bedfordshire at Denver Sluice. Again we renewed our painful task, with every bone aching and our hands benumbed half by cold and half by labour. Perhaps the steerer was the most miserable of all, though his sufferings were confined to cold. He had accumulated upon his person various stray garments which were incompatible with our exertions in rowing;—but in vain; his hands could scarcely grasp the rudder strings, and his voice scarcely encourage us by saying that we were approaching the bridge at Ely. The Cathedral towers had been in sight for many miles and the bridge was apparently at an immutable distance from us for an hour. At last we got under the lee of the hill upon which Ely stands and into smooth water, and pulled with renewed vigour under the bridge among the barges that crowd the river beneath its walls. We

had settled to sleep that night at Downham in Norfolk, near Denver Sluice, to which we had yet twenty miles to pull and it was now four in the afternoon. There was a general feeling in favour of stopping where we were; but one of the most energetic of the party, who had lately relieved our exhausted captain in the stroke oar, urgently pressed adherence to our original plan, appealing to our better feelings so forcibly, that at last we yielded, under the delusion of the momentary calm which relieved our fatigue and produced some comparative mitigation even in the sufferings of the steerer. We repented our error as soon as we got out of the town. The north wind seemed to have become colder and fiercer while we were sheltered from its influence, and when we had advanced little more than a mile the proposal of sleeping at Ely began again to be agitated. Our gallant captain still opposed it. You, Sir, may think his perseverance unreasonable, but he had engaged a neighbouring friend to meet us at dinner at Downham, and was laudably anxious not to disappoint him. In the warmth of the argument it happened that the bow oar was pulled with remarkable vehemence, while No. 2, who was probably listening to his neighbour's reasons, relaxed his exertions for a moment: at the same time the steerer writhing in his agonies involuntarily pulled the left hand string of the rudder, and, before we knew where we were, the wind swept round the head of the boat and we were in full course to Ely. We felt that destiny had taken the decision out of our hands, and with the good will of resigned submission gave such way that our boat shot like an arrow into the crowded port of Ely and rested in a creek among the houses, where we left it to make our way to the inn and solace ourselves with dinner and plans for the morrow.

Again the morning dawned upon snow. It no longer came in occasional gusts but thick and steady, so that the streets were covered to the depth of some inches by the time we assembled to breakfast: slowly and unwillingly we resolved to give up our expedition and to return to Cambridge in the first interval of fair weather. About mid-day the sky began to clear and we prepared for our return, but from the disgrace of defeat and failure we were preserved by the same motive which had determined our setting-forth the day before, want of immediate energy.

We had all sent clothes to meet us at Lynn, and it was necessary to make arrangements for recovering them. There was some discussion as to who should write, what he should write, and to what inn he should direct; and so singular is the perspective in which comparative trouble appears to the imagination of the indolent, that we hailed with one accord a proposal which put an end to our doubts, that we should even yet go after our carpet bags ourselves; so the head of our boat was again turned Northward, the sun began to shine, the wind was lulled, and we pulled gallantly onward.

The view of the magnificent cathedral from this side of the town is finer than that on the South side, from the grouping of the towers which are brought more into one mass, and we long watched it as it receded from us. Four or five miles farther the right bank of the river belongs to Suffolk, Cambridgeshire maintaining the left as far as Denver. The high mud bank on the left soon afforded us a view of Littleport, a considerable village, which was fixed in our memories by association with the reach that passes by it in a perfectly straight line of four or five miles. Like many other parts of the fen rivers it is artificial though ancient; whether it was cut by the Romans or the Saxons I forget; but a more decided instance of the pursuit of utility to the neglect of beauty could hardly be found. The only definite point which the eye can fix upon in it is one of the miserable wooden bridges of the country, which crosses it near the upper end. With weary minds we watched it dwindling in the distance, while, if we looked back for an instant, the distance we had yet to accomplish before we could lose sight of it seemed undiminished. I remember little that is remarkable in the remainder of this part of our voyage. The high banks sheltered us from the wind, and the landscape from us; once only we went ashore and looked about us, and we were not tempted to do it again. Every where lay the same black fen enlivened with the wearisome rotation of the countless windmills. The country is naturally a lifeless swamp, without any circulation of its waters, the fall of the river from Cambridge to Lynn being I believe about sixteen feet, of which the greater part is below Denver; but for centuries the art of man has been employed in draining and straightening and forcing and clearing, with more or less success. Sometimes the

waters have been taken to Wisbeach, and sometimes to Lynn, but they have always contrived by the accumulations of mud which they form to counteract the well meaning attempts which have been made for their accomodation. For a sort of galvanic vitality which keeps the water from utter stagnation and the land from submersion, the inhabitants are mainly indebted to the Dutch invention of windmills applied to wheels or paddles which drive the sluggish contents of the drains and lodes to the river with a dull pulsation that seldom or never ceases. In the lower part of the river the more energetic action of the tide comes into play, which is confined artificially in a narrow channel and in its reflux sweeps out farther to sea the sand banks and mud of the estuary.

Some miles to the North we saw a line of higher ground with trees, which marked the neighbourhood of Downham, and about three o'clock we saw the broad Hundred-foot river coming in from the left, and passing the great sluice-gates at Denver came into the main stream of the Ouse which is here of considerable breadth and marked with all the characteristics of a tide river. We found the tide running down fast, and that we had no time to lose. The turns of the river were now frequent and the steering a more complicated matter from the varying set of the currents. However we went on merrily for three or four miles, when we became painfully sensible that our rate of progression was rapidly decreasing. We hoped as long as we could, but it was soon useless to disguise the fact that the tide had turned. If we looked at the water by the side of the boat we seemed to be getting on well, but we were soon undeceived when we saw the stationary position of the houses or trees on shore. After severe exertion we got to a bridge about a mile farther where we left our boat and went to seek refreshment in the adjoining village. In ten minutes afterwards the tide was running through the bridge with a fall of a foot.

I cannot say that our prospects at this time were very encouraging. It was bitterly cold; the evening was setting in, and it was evident that we could not reach Lynn before nightfall. The village stood in a dreary plain, and the population which seemed numerous did not prepossess us in its favour. I remember a fragment of a (probably unpublished) poem,

in which the author proposed as a part of his subject, which was connected with the Cam, to say,

> — how our sluggish river-God,
> By human hands or heaven's decree,
> Through all that mighty mass of mud
> Wades onward to the sea,
> Through tribes of fishy speckled men,
> Web-footed inmates of the fen.

As to any physical peculiarities of the natives of these parts, which are supposed, I presume, to be derived from those of water-fowl, my opportunities will not allow me to speak; but on a cursory inspection I could not but form a low opinion of their morals and manners. The name of the place I suppress, nor indeed can I recall more of it than that it was harsh and inharmonious in the extreme. We had no sooner come to land than a drunken man made attempts to get into our boat, which we were obliged to resist by force. The bridge was crowded with people, and I remember that one of our party was much shocked at seeing the women warming themselves by the swinging of the arms which is practised by cab-men in London. I was myself more provoked by observing a little boy who passed whirled round by one of the men amid the laughter of the bystanders, and then let go at arms length, so that he fell heavily and went away with a bloody nose, crying. As it became dark, the population assembled round the parlour window of the little inn to watch us as we attempted within to eat of some shapeless masses of flesh which were brought to us, from what kind of animal I have never to this day been able to discover. At seven or eight o'clock we set out, the tide having turned, rejoicing to leave our halting-place, and as the moon had now risen we had a pleasant pull for the remaining eight or nine miles. The river appeared to be widening constantly, and must be a mile or more across at Lynn. We saw the lights of the town in advance on the right about the same time that a centipede-looking low wooden bridge stretched far on our left across a wide reach of water or land, which of the two we could not distinguish. As we came into the pool opposite the town, which was crowded with shipping, it became a matter of doubt how we were to effect a landing. There

is no pier or jetty, a want which in an ancient town of 12,000 inhabitants seems as unaccountable as the absence of a newspaper, under which Lynn, as we afterwards discovered, labours. The two phenomena are probably connected together, as cause and effect, or as joint effects, the non-existent public opinion needing no organ to express it, and remaining non-existent for want of an organ. We kept near the right shore, and at last discovered a creek filled with barges for which we made. We ran upon the hawser of a vessel moored near the bank, with no farther damage than unshipping our rudder, and arriving in the creek began to shout for assistance and information, and dispatched one of our crew across the black mud on the bank, who was soon lost to us in the darkness. After much exertion of lungs and patience, some bargemen came, who undertook the care of our boat and guided us to an inn. Our two days' voyage had not improved our appearance, and it was not till we mentioned ourselves as belonging to Cambridge, that we were admitted. In the course of half an hour however we were seated at an abundant supper-table and could discuss our adventures at leisure.

The following day we employed in an excursion to Houghton, the well-known residence of Sir Robert Walpole, including Castle Rising and some other places of note in our drive, and at six o'clock on the next morning, having ascertained that to be the most favourable hour for the tide, we set out on our return. The preceding night had been the severest of the year, and we walked dryshod over the frozen mud which the tide had left two or three hours before. As the sun, which was just rising got higher, the cracking of the joints of the boat shewed that every particle of moisture about it had been turned into ice. We could scarcely grasp the oars at first, but we gradually warmed, and completed the thirteen miles to Denver in a very short time with the flowing tide. Six miles farther we breakfasted and spent a couple of hours at Brandon Creek, where the Little Ouse coming in from Thetford divides the counties of Norfolk and Suffolk; at Ely we found it as we had left it, snowing, and I must confess that considerable experience of the place has not enabled me to contradict a paradoxical opinion of one of our party, that this cathedral town is doomed to everlasting snow. At half-past six we came to land at Cross's boat-house in a heavy fall of snow, and walked

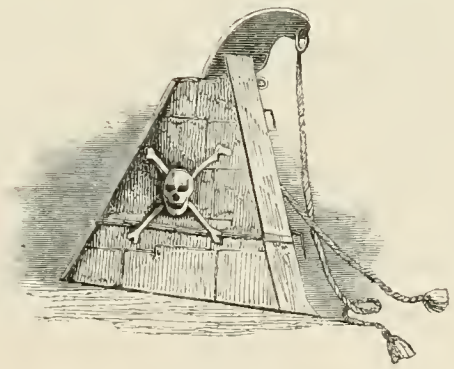
up to our respective Colleges well satisfied that our labours were at an end. We dined together and acknowledged no fatigue, but I think, Sir, without implying any doubt of your hospitality or sociable disposition, that you would not on that evening have wished for our company. The conversation languished, one of the party fell asleep before the cloth was removed, and immediately afterwards the remainder retired. I believe however that none of us regretted having undertaken the expedition.

I remain, dear Sir,

Your faithful Servant,

V.

P.S. A sense of my own deficiencies has prevented me from giving an account of Lynn, in which I might probably fall into errors. Some of the churches are interesting, and the principal one singularly beautiful. From the top of its tower there is a fine view of the wash widening to the right, and on the other side of it rises the tall thin tower of Boston church bearing in the language of the country the undignified title Boston Stump. Trade I believe is thriving, but I must again, at the risk of repetition, express my disapprobation of a town which has shipping but no pier, and 12,000 inhabitants without a newspaper.



ANCIENT BRICK.

HE county of Cambridge, however barren in the picturesque, is rich in historical interest. Plentiful testimony to this character exists in the descriptions that have been put on record of remains[1] belonging to the Romans Britons and Saxons, found in various parts. Of these descriptions the Bowtell MSS. furnish many, accompanied with well executed drawings.

The Ancient Brick of which a plate is presented, is one of the objects there noticed. It was one of six representing scenes in the story of Susannah and the Elders: this, the fifth in the series, is described thus—

> Sentence being overturned, the elders are led by two officers to be put to death according to the law of Moses, followed by the executioner and the bearer of a basket of stones to be employed for that solemn purpose.

The writer describes them as done "in a correct and animated style": he had seen as many as 22 besides. They were found in 1777, in repairing a chamber of Trinity Hall: many were secreted by the workmen as treasures. Subsequently they came into different hands, and the possessors inserted them in the walls of their houses as rare ornaments, having for a foil blackened the figures. Duplicates had been found in a field-pit not far from the first mile-stone 'near the rill of water called the Vicar's Brook which crosses the London road at Pratt's Pitts,' amongst a great quantity of other specimens of Roman pottery; which makes it probable that on that spot was once a manufactory of such ware. They were all about the same size, 6 in. by $4\frac{1}{4}$ and 2 in. thick: the figures embossed to $\frac{3}{10}$th of an inch, within a mould-border of the same depth. The material and style of execution seems undoubtedly Roman.

[1] Some of these are preserved in the Library of Trinity College. In the Library of Clare Hall is a collection a description of which will be found in the Archæologia.

ANCIENT BRICK.

Metcalfe & Palmer Lithog. Cambridge.

The original of the present drawing was traced last year to the possession of a small householder who had carried it away from its position as described in Brayley's Antiquarian Itinerary (Lond. 1817): she parted from it not without some persuasion and much regret that she had not accepted an offer of ten guineas in exchange, made to her in times when the collection of antiquities was carried on with more zeal than at the present day. It is now deposited in the Fitzwilliam Museum.

The mistakes of antiquarians are instructive. The account of the Itinerary above-mentioned clearly was made upon insufficient data. The subject is described from the bare appearance, as "two British captives wearing the Scotch bonnet and philibeg with the *plaid* to which Dion Cassius applies the epithet παμποίκιλον, in custody of a couple of Roman soldiers on their way to prison or execution": and the brick is stated to have been found near St. Peter's Church 'ad castrum', anciently the site of a temple of Diana.

But the fuller knowledge of the writer of the MS. entirely altered the case.

If the antiquity of the bricks were quite certain, we might view in them an illustration of the very early existence of Christians in Britain.

Another instance of the kind is described in Leland's Collectanea: the subject in that case is Sampson executing his device of the foxes. Among the curiosities of antiquity assembled within the walls of Goderich Court, upon the banks of the Wye, is a 'Roman chest belonging to the fifth century', of rich ornamental workmanship, bearing the same story as the series of bricks already mentioned, cut in ivory. In the design and execution considerable resemblance may be observed between the one and the other.

a.

THE WOODWARDIAN MUSEUM.

I. SOME ACCOUNT OF ITS HISTORY.

Before the structure of the earth's surface was at all understood, and while even the name of Geology was unknown, attention had been directed to the curious fact, that various objects resembling shells teeth and bones of animals were frequently met with in sea cliffs, and even in excavations made at a considerable elevation above the sea level. These were from time to time collected together and, first in Italy, then in England, Museums were formed of them, and they were arranged according to the fancies of their respective owners or according to the small degree of light which illuminated what might, at that day, be almost termed an *occult* science.

Among the earlier and perhaps, considering all circumstances, the most creditable and valuable of these collections, was one of English and extraneous fossils formed after great labour and at considerable expence by Dr. John Woodward, a learned Physician, who lived at the beginning of the last century. "And", says the editor of his catalogue, "he carried on his researches for a course of near forty years, with a passion for the improvement of natural knowledge in general and with a particular view to evince the universality of the Deluge." Let us give him due credit for the "passion" he certainly displayed for Natural History and excuse, as belonging to the age in which he lived rather than to himself, that love of theorising upon imperfect and inconclusive data which he certainly possessed to a very remarkable degree.

By a will bearing date October 1, 1727, the greater part of this collection came into the possession of the University of Cambridge, and by the same will a sum of money was left to purchase an estate, the proceeds of which were to be employed in the support of a Professor, and for the benefit of the proposed Museum. Dr. Woodward died in

the succeeding year, 1728; and as by the will only the English part of his collections were left to the University, and it was considered a subject of regret that any separation should take place, the sum of £1000. was voted by the Senate to enable the Vice-Chancellor to purchase of the executors the Foreign Fossils described in the printed catalogue. The purchase was immediately made and the whole collection placed in a room under the Library, where it now remains in nearly its original state, a remarkable instance of ingenuity and labour, and an interesting chapter in the early History of Geology.

The appointment to the Professorship was first vested in the executors under the will, and afterwards in the Senate in conjunction with the Archbishop of the Province, the Bishop of the Diocese, the Presidents of the College of Physicians, and the Royal Society, and the two Representatives in Parliament of the University, all of whom not being resident are allowed to vote by proxy. The Professor must be unmarried, without other preferment; and a layman is *cæteris paribus* preferred to a Divine, "not", as the Doctor remarks, "out of any disrespect to the clergy (for whom I have ever had a particular regard) but because there is in this kingdom better provision and a much greater number of preferments for the clergy than for men of learning among the laity." Besides these there are several rather absurd restrictions with regard to residence attendance and lecturing, especially the latter. Indeed it is provided that one of the subjects of four lectures to be read every year shall be "my defence of my Natural History of the earth against Dr. Camerarius." Now as this defence however ingenious, is in every respect utterly indefensible, it has become more difficult than useful to adhere to the letter of the law on this point. The will is indeed altogether a very curious document, and, as in many other cases, we are justified in attending rather to the beneficent spirit which actuated the bequeather than in so closely adhering to the prescribed conditions as to risk losing the real advantages to be derived from the bequest.

Having thus narrated the circumstances connected with the origin of our Museum, we proceed to give some account of the successive Professors who undertook to watch over its contents, and in so doing we shall, as far as possible, trace the history of the collection for the first century

of its existence, while it lay like the ancient city of Pompeii buried in dust and oblivion—forgotten even by those who dwelt around it and whose daily haunts brought them to tread over the very spot where stood such interesting remains of antiquity.

Immediately after Dr. Woodward's decease, the executors under his will appointed, as the first Professor, Dr. Conyers Middleton, a learned man, but one who is better known at this day by his "Life of Cicero" than by any labours or investigations in Natural Science. It appears indeed that beyond making a Latin speech on his first appointment he took no further notice of Dr. Woodward or his will, until, being made Librarian in 1734, he resigned the Professorship and was succeeded by the Rev. Charles Mason of Trinity College.

This gentleman anxious, it would seem, to be useful, and not having at that day the means of increasing and improving the contents of the Museum, thought fit unfortunately to re-arrange or rather *de-range* the whole, and, by attempting to follow a plan proposed by Dr. Woodward in a published essay, has destroyed the integrity of the collections, and prevented that comparison with the printed catalogue which formed a great part of the value and interest of the cabinets, while they remained in their original condition and as they had come into the possession of the University. It cannot but be regretted that so much time and labour as seem to have been expended in this worse than useless task should not have been usefully employed in some pursuit more congenial, or at all events more innocent.

The Professorship becoming vacant in 1762, the Rev. J. Michell, B.D. of Queens' College, was next elected, and there is every reason to believe that, had he retained the office for any length of time, he would have done much to rescue the title of Woodwardian Professor, as well as the Museum, from the species of contempt in which both were long allowed to remain. Unfortunately, however, after two short years he took leave at once of Cambridge and the Woodwardian possessions, attracted by the superior charms of a wife and a living.

In the year 1760 Professor Michell published in the Philosophical Transactions an "Essay on the cause and Phenomena of Earthquakes," which had been suggested by the great earthquake that took place at

Lisbon five years previously. In this essay many original and philosophical views are advanced respecting the propagation of subterraneous movements, and he explained with surprising accuracy the relations of the central ridges of older rocks to the "long narrow slips of similar earths, stones, and minerals, which are parallel to those ridges[1]."

In his generalizations he anticipated many views more fully developed by later naturalists, and even some of the theories not established till forty years afterwards. He appears, however, to have nearly discontinued scientific pursuits on succeeding to his living; at all events nothing more was made public by him during the remainder of his life.

Upon his death there were found amongst his papers several of great interest and importance, tending to shew that he had obtained definite and correct ideas on the subject of stratification concerning which nothing certainly was *published* that could be considered at all satisfactory, till in 1790, the "Tabular View of the British Strata, by William Smith," laid the foundation of that knowledge of true Geology, which since then has advanced so rapidly and uniformly.

After the resignation of Mr. Michell there occurred what may be considered as a blank between the years 1764 and 1778; for during this interval, although it is true that there was a nominal Professor, guardian of the hidden treasures, yet, alas! the office was coveted only as an excuse for non-residence at a living; the very possession of which, according to the letter of Dr. Woodward, constituted a disqualification. This possessor of the chair did not even pretend to the slightest knowledge of the subject he *professed*.

In 1778 the evil was brought to a close, and the Rev. Thomas Green, of Trinity College, was appointed Professor. During the ten years he held the Professorship, many fossils were added to the Museum and several books. Among the former may be mentioned a number of fossil fish from Leicestershire, and among the latter the learned dissertations of Dr. Camerarius, which, had this Professor lectured, he would doubtless have manfully and dutifully opposed. He was succeeded in 1788 by the

[1] See Lyell's Principles of Geology, Vol. i. p. 72.

late Professor, the Rev. J. Hailstone, who entered upon his labours at the moment when Geology first began to assume the form of a science, and when the school of Werner by its retrograde movement had excited the angry and mischievous discussions of Neptunian and Plutonic theorists.

Professor Hailstone had learned from Werner himself a great deal of useful mineralogical and some geological knowledge, and on his return to England from this scientific education in Germany was willing and anxious to deliver lectures on the subjects he had studied. So little interest however was taken at Cambridge in Geological speculations and the theories of that day, that no class could be assembled, and the project was of necessity dropped.

For thirty years Professor Hailstone retained his appointment, and during that period added at various times a very considerable number of minerals to the collection. There are many of them valuable, although perhaps rather out of place in a Geological Museum; but he also contributed more immediately to the real desiderate by supplying a great number of specimens illustrative of the physical structure of the earth in various parts of England and the continent of Europe.

In the year 1818, the present Professor, the Rev. Adam Sedgwick, was appointed. Previously to his election he had not, we believe, directed his attention particularly to Geology; but what he has since effected and how decidedly he has taken rank among the most useful active and energetic of the promoters of Geological science; how he has been admired for his eloquence and power, and raised up a host of labourers who have afterwards gone forth and prospered, not in England only, but in all quarters of the globe; how he has done this and much more for Geology, and reflected honour and credit on the name of Woodward, by causing it to be current in connection with his own;—all these are points which it is not for us to enlarge upon on this occasion.

D. T. A.

THE COLLEGE COURSE.

HE distinctions of person among the members of the University depend upon the different degrees: the manner of arriving at these forms is a subject by itself. Colleges also have (as it might be expected) their distinctions, possessing the same general character in all, though there may be some particular variations.

In the attempt to comprehend the nature of the internal economy of a College, a stranger will find himself involved in a maze of technical language perplexed in no slight degree by the mystifications of time, which the antiquarian alone can unravel; of those even that are passing through the course, the great proportion are content with understanding the directions given to them, without enquiring into their origin. Most men, in most matters, are engrossed with the present, neither looking backward into the practice of antiquity, nor forward into the effects and consequences of present action: and in many instances this conduct may be commendable or at least convenient; yet the retrospect has advantages and satisfactions. Two points will here engage our attention; the classification of the members, and the course of study.

The entry or admission is the first step in the Student's connexion with the University: the form of enrolment will be seen presently. The terms 'sub tutelâ', 'sub fide jussore', 'pro eo fide jubet', 'pro eo spondet', imply the responsibility of the Fellow named for the payment of the Student's dues to the College. In former times the admission was made under some one of the Fellows; naturally enough in the selection the Master was consulted, and it will easily be seen how the custom, now older than a century, of placing the tuition in the hands of one or more according to the wants of the College, by the ap-

pointment of the Master, would arise from the inconveniences and liabilities to evil attending the other plan.

A Student might be admitted as *Pauper Scholaris*, paying a smaller fee than the rest. These poorer Scholars had their place by themselves on all public occasions: they would derive support from the College resources either by Scholarships or Exhibitions; or might obtain "the encouragement and advantage of serving a ffellow-commoner"; hence the names '*servitor*' or *sizer*[1], *sizator*, *famulus* or *pupillus;* the term *mediastinus* belongs also to this class.

In spite of founder's deprecations and denunciations—and their rule—"litteris et virtutibus ambiant, non favoribus", the Scholarships in practice came to be the subject of canvassing: but that mode of disposal has given way to the direct straight-forward and easy method of appointing according to the results of examinations: whereby now the Fellows, who are always the elective body in this case, choose the best Scholar, the most creditable and serviceable to the College; and the Scholarships fully answer both intended purposes, "the farther countenance and more comfortable subsistence" of those who hold them.

Pensionarius was a term applied to all who were entertained as Students, allowed to attend lectures and have '*pension*' in the College; who were not on the foundation, that is, deriving no emolument directly from the College resources. This class was distributed among the Scholars—'in commeatum[2] scholarium', and called Pensionarii *minores;* or among the

[1] In the old dictionaries *size* is defined "a farthing's worth of bread or drink, &c. which Scholars in Cambridge have noted with an S." Glossographia by T. B. 1661.

Another gives the general sense—*measure.*

From the examples following it seems simply a rule or principle; they are taken from a curious painting suspended on the stair-case of the Public Library.

"the *sise* of a miller that his toll-dish be *sised* and sealed and excess not.
the *sise* of a baker, vi*d.* highing vi*d.* lowing in ye price of a quarter of wheate.
the *sise* of a beer-brewer that he occupy noe musty corne.
the *sise* of a vintner that he use noe fectyf wine, and that he gaine not in a gallon of red or white above ii*d.* in all, and that his wine be tasted.
the *sise* of a viteler, that he good vitall occupy and holesome for men.
the *sise* of a barber that he cast noe bloud nor haire in the street."

[2] The word *commons* is connected with this matter. "In the statutes of the University and Colleges, it used to mean the payment for a 'convivium' or *common* entertainment."

Bachelors of Arts—'in commeatum Baccalaureorum', and called Pensionarii *medii;* or 'in commeatum sociorum', and then called 'Pensionarii *majores*'. Here we see the origin of the term Fellow-commoners—in its present current meaning incorrectly restricted.

These several classes had their respective apportionments of space in the Chapel and Hall: the principle of distinction was carried also into the form of address: the Bachelor is invested with the dignity of the title *Dominus*, which the Anglicising humour turned into 'Sir'—a term that survived till the middle of the last century[3], and at Dublin still exists.

In examining the admission books the frequency of the early age of entry will strike attention: we find in the 17th century and later the ages of 17, 16 and 15, by no means uncommon; and instances of 14 and even 13 years old will be found, though the 16th statute of Elizabeth allows no age below 14 for admission. One remarkable case occurs on the books of Caius College, where four brothers were admitted at once—the admission runs thus:

Johes. Grimston, Thaites Grimston, Gualter Grimston, Christoferus Grimston, fratres, et filii Thomæ Grimstone armigeri ex oppido Grimston in com. Eboracensi oriundi, ibidem in ædibus paternis educati an. ætatis 14^{ti}, 15^{ti}, 16^{ti}, 18^{ti} admissi sunt in nostrum Collegium Pensionarii minores in comm. Bachalaureorum 7^{o} die Decembris, 1578. Pro iis fide jubet Mr. Thomas Legge, Legum Doctor et hujus Collegii Custos. soluerunt pro ingressu in Collegium xiii*s.* iii*id.*

It will not be uninteresting to look at a few instances of this observation:

Nicholas Ferrar, 1606, was admitted at the age of 13 years.
Lord Burghley, St. John's College, 1535 . . . 14 . .
Dr. Plume, St. John's College . . . . . 15 . .
F. Bacon, Trinity College, 1573 . . . . . 13 . .
John Bois of St. John's College, 1583 . . . . 14 . .
Jeremy Taylor, Caius College, 1626 . . . . 13 . .
Blackersby, Trinity College . . . . . 15 . .
Pitt, Pembroke College, 1773 . . . . . 14 . .

"*Commina*, its representative, is a barbarous word inferioris Latinitatis." MS. Jesus Coll. Hence its acceptation as a payment for any fixed *common* purposes.

[3] Cai. Coll. Gesta, 1743.

Sir Henry Spelman, Trinity College, in his 14th year, when, as he says of himself, "he was scarcely ripe for academical studies."

But we find many cases also of age advanced to different periods from 17 to 30. Upon the whole however, the impression will be strong, that a century or two back the average age of admission was considerably lower than at present: if there were cases of too early admission, as Sir Henry Spelman complains, yet it is a grave question, if, through a combination of circumstances, the age of admission is not now generally later than is expedient.

The manners of the times have made great alterations in the functions and relations of the different members of a College.

The *Scholares pauperes* used to perform acts, now considered menial, owing to the rise[4] of all grades of society: they were attendants on the Master or Fellows—in Caius College the Master was to have the service of two; each of the Senior Fellows of one[5], who was to *keep* "under or nigh them for their convenience[6];" thence called "proper Sizers to the Fellows", and they were said to "keep them under their tuition"; they were to be 'ex fundatione': they waited at the Fellows' table in Caius College till 1767, when, "the Scholars having declined waiting in the Hall", the Butler had an allowance for providing two servants. The Chapel Clerk's duty of ringing the bell and lighting the candles, ceased in that College in 1797; and about ten years since the distinction in dress between the Sizer and Pensioner vanished generally. The composition made with Catharine Hall by Lady E. Barnardiston March, 8. 5 Hen. VIII. will shew well the condition of a Sizer.

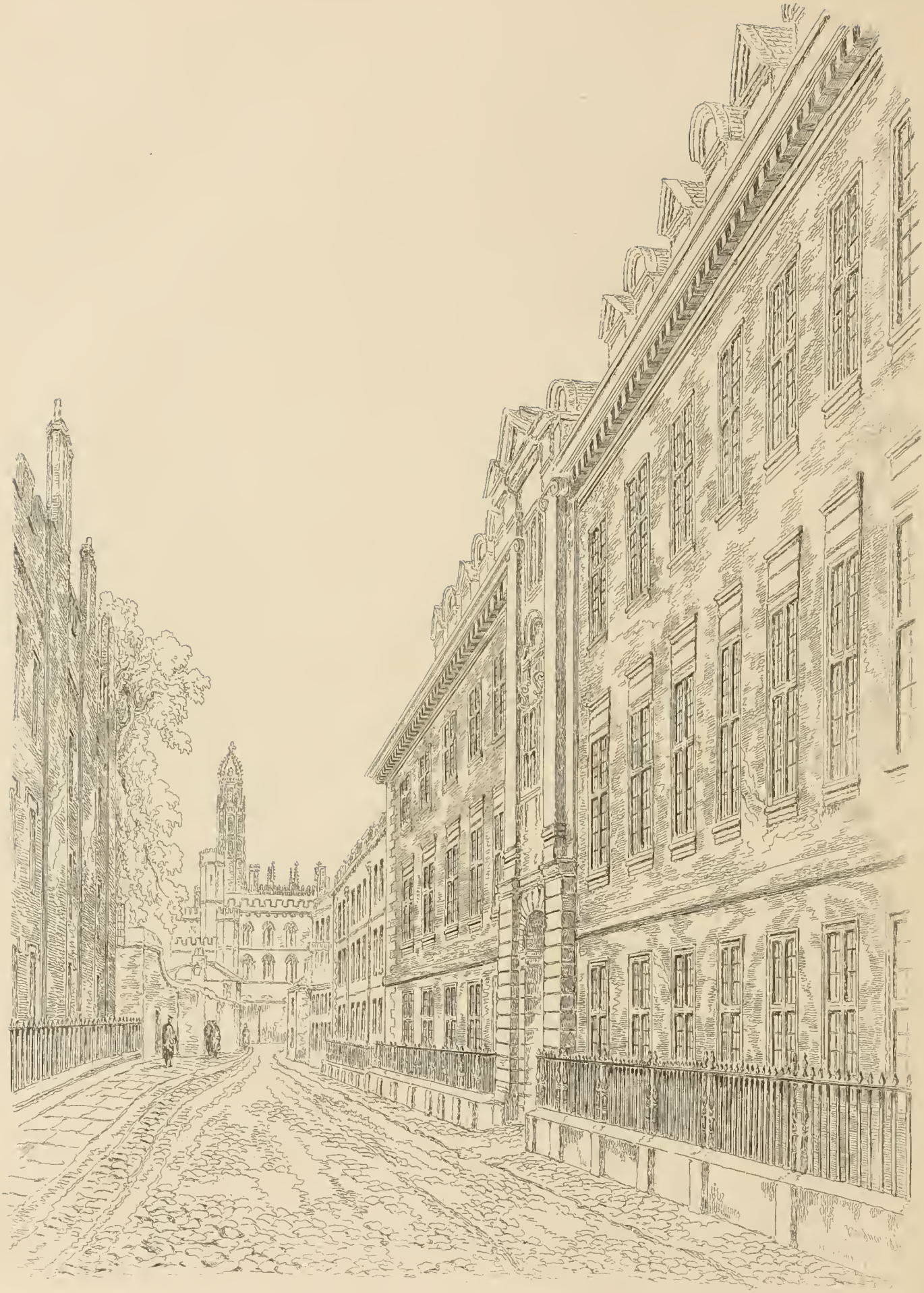
"To receyve and tak in to dwell w^t^ them—a chylde or scoler conveniently larnyd in grmar—(which chylde) shall be accompted reckoned and neymed the butler or ellys my Lady Barnardiston's child in ye said College, and shall always be attendantt to mynystre and sve all things necessarie concerning ye buttre to felowes sogernaunttyng and strangeres beyng w^th^n the said College—(the College) to assign an honest chambure in ye College, and also

[4] See Bishop Heber's Remarks. Life of Taylor, p. 8, 9.

[5] The term *subsizator* can be explained as an extraordinary attendant. The following entries are found:

Tho. Bowers, æt. 17, admissus subsizator pro Magistro Verclon, Tutore et fide jussore ejus Magro Roper. Jun. 14, 1677. Regist. Coll. Div. Joh.

Tho. Bowers.—Quadrantarius Coll. Jo. census 5^to^ Jul. 1677. [6] Gesta, Cai. Coll.



to pay weekly for mette and drynk to ye clere valour of vi^{d} a week and also in monye ones in ye year for ev' vi^{s} viii^{d} for and toward his lyn^{g}:—(he) shall daily for ev' say the psalme of Miserere wth de profundis and the collett of fidelium for the soles above rehersed."

MS. Cath. Hall.

Thus also in Caius College the Obsonator and Dispensator were Scholars, and the Promus too: but this was altered in 1634—"cum multa incommoda et non leve damnum Collegium sæpius sustinuit" and it was determined to elect some "virum idoneum et non Scholarem."

It may be remarked here, that in old times it was the custom for more than one to inhabit one 'cubiculum'; in the Matriculation book of Caius College a regulation is found for four Pensionarii minores to occupy a room: but an order was made, in 1652, "that every Fellow, Scholar and Student should have a *chamber* de proprio". This was an earlier abandonment of an inconvenient practice, than was made elsewhere. The old arrangement gave room and saved expence: but it had the disadvantages attending the holding property in common; the rights in furniture were to be adjusted, or books would stray from their owner, and it must have been a matter of serious apprehension to a Student, with whom he was to be yoked in the bond of 'Chamber-fellowship'! The following sentence of a letter dated March 19, 1678-9, and addressed to Dr. Eachard, then Master of Catharine Hall, expresses this strongly:—

———"I intreat you to make choice of a good Chamber-fellow for him, by whose converse and company he may receive benefit and furtherance in his work."

THE course of study is the other point upon which the light of antiquarian research is to be thrown. Any one who feels any interest in the prevailing system, would be pleased to learn what it was in times gone by. A little reading in College records will by inference shew the course pretty clearly.

The Student's *private* work was "scholastico studio intendere", whence the general descriptive term 'scholastici': their *public* employment consisted in hearing 'prælectiones', making declamations, sustaining a "sophisma problema or quæstionem theologiæ aut philosophiæ in communi":

hence probably these exercises got the name "common places[7]." The scene of these actions was the Hall or Chapel; and the Dean, the guardian of intellectual moral and religious discipline, presided: the Chapel was also the place wherein election of Scholars or Fellows was made. In all this we view the close connexion that was then established between education and religion. On these occasions it was the rule to speak only in Latin[8], which extended to the meal-times for the same reasons; part of the reason may have been to ensure order by the influence of some constraint, as in the case of play-acting, the pieces were generally in Latin. The assembling for dinner was counted an occasion for learning; for at that hour a certain portion of Scripture was usually read—as it is some where observed—to keep off frivolous topics of conversation; and hence the title of Bible-clerk still borne by some *Scholars.*

When the use of the Latin in public prayer was abolished by Act of Parliament at the beginning of Elizabeth's reign, the Universities obtained an exemption from it by Royal Letters; but they soon after gave up this privileged use of the Latin. The Latin grace in Hall remains still a monument of the custom, which is also maintained in the Schools.

The different stages of the Academical Course were denoted by different titles: common convenience would suggest this distinction; but

[7] The rule appears in the University Statutes in this form: "post preces matutinas ad 5^{tam} horam ante meridionalem communis locus tractabitur." And, every one "supra gradum B. A. per hebdomadam—tractabit locum communem—in suo cursu."

It will appear hence that the Student's exercise then was all done *viva voce:* the manifest inconvenience attending this system of disputations it was endeavoured to obviate by the rule that the same question should only be disputed once in a year: but the rule did not succeed, and the inconvenience prevailed so much as to have reduced that system to its present unmerited low estimation.

[8] This practice still survives in the German Universities; and it accounts for the facility in the use of Latin, which tourists have remarked in the German itinerant Students. In our University it was long ago strongly opposed; the aversion to it is shewn in the constant Anglicising that occurs in the documents of the 17th century: thus a Student writes of "relinquishing the Academy;" another speaks of a *Head* being formed—meaning the Caput: Caius College is frequently called "Keys"; the fine title of the B. A. Dominus is turned into *Sir*, and in Hatcher's list of King's men 'young-fellow' is a frequent descriptive phrase attached to a name.

the number of these distinctive terms was multiplied by humour beyond what was needed. The authorised forms had too much gravity for common currency. The Students, when first they came into residence, were called naturally 'recentes scholastici', which the fashion of Anglicising easily turned, and *Freshman* has no doubt been long the term in general use. On entering the second year, the Freshman, much to his satisfaction, drops his title, and thenceforward he is called 'Junior Sophista', Anglicised into *Sophister* (the term still used at Trinity College Dublin) and familiarised into *Soph:* after this year he assumes the dignity of 'Senior Soph'. These titles have much given place of late to the more periphrastic, matter of fact, and impartial terms "gentlemen of the first, second, and third year."

Within a certain time, the candidates for Degree took the title *Quæstionists*, and the College looked to their state: in 1654 there appears in the Gesta (Cai. Coll.) an order "that the 3rd, 4th and 5th of January be appointed for the Quæstionists to expose themselves to a public Examination in the Chapel[9]," and in the work of examining, all the Fellows were obliged to take part.

The Bachelors of Arts had their share of the public exercises of the College, and of the University. The degree of Master of Arts qualified a man "legere vel regere in artibus"—to read lectures or to moderate and to make "determination", that is, to give the right view of the subject in debate; and this was to be done for a certain period fixed by the University or College: out of that phrase arose the title 'Regent Master', which more recently has denoted the qualification to hold University offices. The limit of Regency now is *five* years: the object in assigning the limit originally seems to have been to ensure the residence of a number of Members of the Senate sufficient to carry on the administration of the affairs of the University. At the expiration of that limited period he became a *Non-*

[9] In Caius College the Scholars were independently subject to a similar examination, the fact is regularly recited in the Exiit book; the phrase is 'sese exhibuerunt' or 'in examine steterunt', and no results are stated: so that it may be supposed, as the number varies much, these phrases imply that the examinees passed, and that the principle of competition had not then been admitted.

regent, and was then to turn himself "ad alias facultates". The line thus early marked out is practically followed in not a few instances in modern days.

The present limited continuance of lectures once did not exist. After Term the Students were allowed to 'discontinue' for a certain time, that is, to leave College: but the exercises went on with those that remained. One of the evidences of this system having existed is an application from Trinity College to Sir William Cecil to obtain the royal letters of dispensation for not *reading* between Midsummer and Michaelmas, "considering as well the auditors' absence, as also the contagiousness of the same tyme, and dangerousness both for the readers and for the hearers, so that there cannot be meeting for the most parte, without great peril of sickness or other inconvenience." Baker's MS. xxxiii. 41. Hence the Long Vacation has been always observed. For the continuance of lectures in vacation, the founder of Caius College assigns the practical reason, "ne otio corrumpantur, deterioresque licentia fiant." The same may be said of the rule requiring Bachelors of Arts to attend lectures, which had for its object "ne otio torpescant, licentia insolescant, neve sibi alioqui persuadeant omnia sibi licere, nullis legibus aut literarum aut civilitatis obligari, suo arbitratu posse male feriari, et bonas horas in suam perniciem male collocare." Reasons like these appended to the rule may prove that custom is wrong by which it is obsolete and considered useless, especially when the result in practice is carefully regarded.

The subjects of study, we may gather from observation, were Logic[10], Mathematics, Classics and the collateral branches of reading, Moral Philosophy and Religious knowledge.

This will appear from several notices:—here is the "register" of a Student's books in the year 1676:—

> Knolle's Turkish History, new bound.
> Cicero's workes, in 7 or 8 volumes, with black cover edged with gold, white leaves.
> Dugard's Lucian's dialoges.
> Civilis Doctrinæ et monita et exempla politica.

[10] There was one Barbar, who was called the Logicke reader or Sophister of King's College, who wrote a book upon that subject, under the title 'Scutum Inexpugnabile.' It was only read in this College, because the author was a member thereof. Hatcher's MS.

Eustathius' worke.
Burgensdicius' Logicke and Phisickes.
Rodolphi Godenii Philosophia.
Rudd's Geometrie.
Oughtred de arte Mathematica.
ffharnabie's Rethoricke.
Wollebius' Compendium Theologiæ.
Speidell's Mathematickes.
Walker's particles.
Jamblichus de Misteriis Egyptorum, Chal. Assir.
Seneca's Tragedies.
Des Cartes' Philosophie in a large Quarto.
Moxon de Globo.
Digby de Corporibus.
Virgilii Opera, cum notis variorum.
Godwin's Antiquities.
The Decay of Christian Religion.
The Gentleman's callings bound with the Decay of Christian piety.
Martiall's Epigrams, cum notis variorum.
Varcun's Geographie.
Homer's Iliads.
Kamus with Dovan upon him.
A Greeke common praier booke, turky leather gilded.
An Englishe common praier booke, marbled cover.
Sharrok's Ethickes.
Taqnet's Geometrie.
The present state of England.
Barrow upon Euclid.
Dr. Patricke's Christian Sacrifice.
Busby's Greeke grammer.
Milton's Logicke.
Cleuverius' Geographie.
Grotius de Veritate Christianæ Religionis.
Owen's Epigrams.
Randulphus' poems.
Phrices Epistoles.
Cicero's select Orations.
Gerard's meditations.
ffournier's Geometrie.
Dr. Sam. Moorland's little booke in sheets.
Blen's Astronomie.
Pythagoras' golden verses.
Mr. North upon Gale.

Hew's Astronomie.

A Sector.

Another broad ruler with a ———— like a shutle, two paire of compasses, wherof one for a pen, a standish, and several other small things.

The letter[11] carrying this list, is dated from Ely and signed Edw. Lowtheviche, as far as one can decipher an autograph purposely disguised. The reader may amuse himself with speculation upon the character of the Student to whom these articles belonged, and conjecture his place among *reading men* and on the *degree list*.

Among the MSS. of Caius College is found a specimen of a book written expressly for the use of the Students. It is prefaced with this confident declaration:

Anno domini mille ccc^mo^.lxxx.iiij^o^, Compilacio ista hoc modo Cantabrigie est examinata. dum a quodam sacerdote ad ligandum ibidem fuit posita, a quibusdam scolaribus diligenter erat intuita atque perlecta et Cancellario vniuersitatis ejusque consilio presentata, propter defectus et hereses examinanda; ne minus litterati pplni. per eam negligenter fallantur et in varios errores fallaciter inducantur. Tunc iussu cancellarii coram eo et toto consilio vniuersitatis quatuor dies cum omni studio et diligentia fuit examinata atque in omni collegio vndique comprobata die quinta, omnibus doctoribus utriusque juris et magistris theologie cum cancellario dicentibus et affirmantibus eam de sacris legibus et libris diuinis bene et subtiliter tractatam et ex auctoritate omni Doctorum sacre pagine sapientum allegatam et affirmatam necnon et fundatam. Ideo quincunque sitis, o lector, hanc noli contempnere, quum sine dubio si aliqui defectus in ea inventi fuissent coram vniuersitate Cantabrigie combusta fuisset.

It is a large moral and religious treatise in seven-syllable rhyming verse, raised upon the words of the Lord's Prayer. There are numerous marginal references, and many comparatively modern interpretations of single words are inserted, in the language style and sentiment of that day. The above address is in red letter on p. 1: at the close is according to custom the scribe's self-gratulation, "Finito libro sit pax et gloria Christo."

The subjects for the Prælector Rhetoricus were Quintilian, Cicero's Orations, and Hermogenes: the Greek Lecturer took Homer, Isocrates, Demosthenes, Euripides. Tunstal or Cardan were the books in Arithmetic, Plotonæus in Astronomy. Aristotle and Plato supplied matter for the Problemata. This appears in the MS. in Jesus College, *Extracts from Statutes*.

[11] See collection in Cath. Hall, folio.

How extensive a range of action is contemplated for the College machinery of teaching may be seen by a glance at the enumeration of officers given in the University Calendar: but unfortunately in its whole extent it is not operative, and partly with reason, though the demand for instruction it may be hoped will produce the supply of teaching in the various departments of knowledge. For instance, a Hebrew Lecturer has in one place been brought into action: a Catechist again is doing duty—and lest any one should be at a loss respecting the nature of this office, we may cite an old definition of it, which will remind him of the primæval times of Christianity, "qui in Theologiæ præceptis juventutem instituerit." The nature and extent of the duty are further shewn by the decrees, upon record in St. John's College, that no Catechist was to occupy fewer than eight or more than twelve days in his labours; and that all Fellow-commoners, Bachelors, Scholars, Pensioners, Sizers and Sub-sizers were to be examined in the Catechism every Saturday at 3 o'clock in the Chapell, by the President, Deans, Sacrists, and Catechist: and this also is enjoined in a letter of James I. in 1616, wherein Sundays and Holy-days are specified for the work[12].—Some traces of this institution are found in the Library of Emmanuel College. In MS. 13. of No. 3, series 1, is an article 'of Catechisenge', and "a breife and pithy Catechisme delivered in Emman. Colledge Chapell, 1628, by Anthony Tuckney:—" with two others.

The statutable qualification for a Scholarship, like a feather thrown up to indicate the wind, will tell something here. Dr. Watts founded a Schollarship in 1570-1 at Pembroke College:—'the Archdeacon of Middlesex' Schollar' was to be "under 20 and above 14—to have witt and memory—to be like to continue ye course of learning, and well affected to true religion and the ministry ecclesiastical—to have learned the Latin and Greek[13] Grammars, and the Catechism of Mr. John Calvin in Greek

[12] Baker's MSS. Harl. 7050. See also Life of Owen Stockton, pp. 5, 17, 19.

[13] One of Queen Elizabeth's statutes forbids the teaching grammar in any College but King's and Trinity: there it is allowed for the choristers. The statutes of Caius expressly insist upon a full elementary knowledge as a qualification for admission into the College, that the College or University may not become a mere grammar-school. Certainly those who have such elementary knowledge to gain when they enter the University, will derive but a small part of the advantage it is capable of giving, and do it neither honour nor good service.

—to write fair—to have a competent knowledge of the Hebrew Grammar—to be able to understand and interpret out of Greek into Latin the first booke of Homer's Iliad, Apollinarius on ye Psalms, or at least to interpret grammatically (if such a one may be had) out of ye Hebrew into Latin the first booke of David's Psalms, containing 41 Psalms[14]." The required Exercises specified are Declamations twice a year, once in Greek, the other in Latin, to be repeated from memory in the Hall or Chapel—upon subjects of a moral or political character; and verses to be made every Sunday and Holy-day on any part of Scripture read that day, four in Greek and four in Latin hexameter and pentameter, which were to be "sett up on the screens."

Such was Dr. Watts' theory at least of the substance of a University course: most probably it agreed to a great extent with the course then followed in the University, though, as in all speculative cases, it were a flight considerably higher than the actual practice.

The following portion of a letter[15] may be quoted as an index to the method pursued with respect to the subjects.

——"I spake all the good opinion and confidence of your care that I am well able to expresse, but in my concernement for him and the desire that you may not thinke it indifferent how he disposeth of himselfe whilst with you, I have taken this time, as I suppose, of your greater leasure to desire he may be frequently [16]*reade to* in *logicke* in so short a manner as he may have a right comprehention of the use of it, and, whether he proceede to Phisick, Geography or Geometry, I shall not limitt him, but leave it something to his owne inclination; but haveing always observed that taking short notes or but transcribing some abridgement is a greate helpe to memory, and besides gives the writer a kind of interest that he takes it as a thing in which he has a property, and is thereby the apter to cast his eye on it—.These things pray excuse me that I offer them to your better judgement, but well knowing that my Sonne is but an indifferent lover of Bookes, and I covetous that he should bring something home by his long journey, I hope you will excuse him, that is S[r] your devoted servant,

HEN. WHITHED.

It is addressed to Dr. Eachard and dated "August ye 2nd 79."

Such evidence is there that the present acknowledged partiality of our University to the study of Mathematics has been of old. And the effects of the system in old time, as well as in the present, have been

[14] Baker's Harl. MSS. 7034.

[15] In Catharine Hall.

[16] The term for lecturing was *legere*.

misrepresented: an instance whereof may be seen in the way in which the fact is mixed up with Jeremy Taylor's removal to Oxford.

One of the clearest signs of the course of study followed in the University in olden time, is a table of directions and rules contained in a MS.[17] in Emmanuel College Library. They were drawn out by Dr. Richard Holdsworth fourth Master of Emmanuel, "a good Churchman good Scholar and Loyal Man" says a prefatory note:—He thus distributes the time and subjects.

FIRST YEAR.

In the Forenoon:		*In the Afternoon:*
A Short System of Logick.	January.	Goodwin's Roman Antiquities.
A Longer System.	February. March.	Justinus' History.
Controversies in Logick.	April.	Cicero's Epistles.
Another System of Logick.	May.	Erasmus' Colloquies.
	June.	Terence.
Controversies and Disputations in Logick.	July.	Mistagog. Poetic.
	August.	Ovid's Metamorph.
	September.	Greek Testament.
A short Ethical System.	October.	Terence.
A longer System.	November.	Cicero's Epistles.
	December.	Erasmus' Colloquies.
		Theognis.

SECOND YEAR.

System of Physics—short and then a longer.	Latin Grammar.
	Valla de elegant.
	Greek Grammar.
	Viger de Idiot.
Controversies in Logick Ethics and Physics.	Cicero de Senect.
	—— de Amicit. and de Tusc. Quest.
	—— de Oratore.
	Æsopi Fabulæ.
A short and longer System of Metaphysics.	Florus.
	Sallust.

[17] 1. 2. 27.—It is copied by J. Barnes into his MS. on Learning and Study, 3. 1. 4. and accompanied with remarks and very copious additions of his own.

	Quintus Curtius.
General Controversies.	Virgil, Eclog. and Georgics
	Ovid. Epist.
	Horace. Martial.
	Hesiod.
	Theocritus.

THIRD YEAR.

Controversies:	
Scaliger de Subtilitate.	Causinus de Eloquentia.
Aristot. Organ.	Cicero's Orations.
	Demosthenes' Orations.
Aristot. de Physicis.	Strada's Prolus.
	Turner's Orations.
	Quintilian's Orations.
Aristot. de Ethicis.	Juvenal and Persius.
	Claudian.
	Virgil's Æneid.
	Homer's Iliad.

FOURTH YEAR.

Seneca's Questiones Natural.	Cluverius' General History.
Lucretius.	Livy.
	Suetonius.
Aristotle on the Soul	Aulus Gellius.
and on Heaven.	Macrobius.
	Plautus.
Aristotle's Meteorology.	Cicero's Orations.
	—— de Officiis.
	—— de Finibus.
Wendelin's Summary of	Seneca's Tragedies.
Christian Theology.	Lucan.
	Homer's Iliad and Odyssey.

The above-stated course seems extensive: this the adviser of it defends, and explains the claim of each subject to its place. His advice is very good —his observations full of truth and force, as a few instances will prove.

"The groundwork must be gott very perfectly and exactly—a neglect of this will be a hindrance to all following studies—."

"—you will find more content and better retaine that which you get out of your owne industrie, than what you receive from your Tutor."

"—dispute by course in your Tutor's chambers,"

which shews the prevalence of the *viva voce* plan; here it is in private tuition.

"That you may increase in piety and saving knowledge as well as in human learning which without that is vain and useless —— never be without the most approved works of devotion, such as the works of Preston, Sibs, &c. besides which I will suppose that you neglect not reading the Holy Scriptures—begin the morning with one chapter, the afternoon with another, and a third after supper or before you go to bed."

"Oratory—very useful and necessary, not only in all professions of learning, but in any course of life whatsoever.—Logick without Oratory is dry and unpleasing, and Oratory without Logick is but empty babbling."

"I could wish you could find some time in this (the 4th) year to run over some short compendium of the speculative part of medicine—also to read cursorily over Justinian's Institutions—if you get but only the terms and method, it is more than a perfect scholar can well want."

He adds a list of books which "any one who pretends to be a *University* scholar" must be acquainted with: and another for those who adopt the *studia leviora.*

The occasional traces we find of change in the system of study are interesting. There was a time when Aristotle stood as high for a lecture subject as it still does at Oxford. In 1679-80 it is reported at home to the concern of an old Collegian by some "[18] young Scholler", that the controversies of the schools are adjusted more by experiments, such as Mr. Boyle's, than by the maxims of Aristotle.

In some other points of the economy of the system it is curious to find the same methods and arrangements prevailing as at present. In the 17th century the Student's expenditure passed under his Tutor's observation, and the payment was, as now, generally through his hands. The same grounds of complaint and remonstrance are found, as well as of satisfaction and approval. We shall be excused for offering the following illustration to this remark in a letter addressed to Dr. Eachard, dated Oct. 7, 1675.

"I payd Waterhous' bill of 10th—Soe next quarter Mr. Thoergill will be prittey well. I pray shew him this letter I lately received from his ffather and injoyne him to fix it against the wall of his chamber, that soe after he comes from prayers in a morning he may next read over his ffather's commands every day:—this I pray lay on him by your good commands as my desire, for assure you he is a verey severe ffather, which he well knows—Soe leave it unto his serious thoughts—my good wishes unto him and you, soe salutes

Yr ffrend and servt,

JOHN KIRKHAM."

[18] Collection of Letters in Catharine Hall, 4to.

The above assertion is amply confirmed by other letters, and by a series of tutorial accounts of the same date in the same hand. One other letter must be given on account of its display of general admonition: it is addressed to the Greek Professor Barnes, when a student.

Lond. July 4, 1672.

Joshua,

Having this opportunity of sending a few lines to you by yor mother, I am loath to let it slip, tho' my many urgent occasions will not permit me to enlarge. In ye first place I would press you to *Thankfulness*. God hath rais'd you up many Friends to maintain you, first at School, now at University: When other Young men (whose Parents were unable to provide for ym) are cast out into ye wide world to shift for ym selves, you have a comfortable and competent allowance. Now to whom much is given, of them much is expected both from God and man. Tis expected you should be very Humble, studious, Respectfull to yor Benefactors, obliging in yor Carriage and Diligent in improveing yor time. For yt end shun ye company of Idle and Profane Lads, as you would those yt have ye Plague. Take heed of spending too much time in Visits, either in yor own College, or abroad. Fix and observe yor times for Closet-Prayers and reading of ye Scripture, wch will sanctify yor other studys and better dispose you for them. Content not yor self with ye flat and formal way of Devotion, wch is now in use. [Love not those Ceremonies, wch ye necessity of ye times oblige you to observe, and think it no shame if others should decerne yt you comply wth ym as yor burden; Never plead for or Patronize such things, as so many Godly and Learned Schollars have suffered for.] Be diligent at Lectures both in yor Tutor's Chamber and College Hall; and wn you Return to yor study, note ye most observable things, you heard. Keep to yor *Book* and *Pen* twelve houres a day and let the other twelve be for sleep, meals, and other Divertisements. Strive to be Eminent in what you take in hand, yt yor Tutor and ye Fellows may take notice of you. Spend more time in ye Rational Part of Learning than in ye Languages. Especially lay a good Foundation in *Logick*. I am call'd off. Let me hear of yor proficiency. God Almighty bless yor Studys. So Prayeth yor Loveing Friend

EDM. CALAMY.

[19] With ys letter he sent me *Livy's* History and Hugo Grotius de Ver. Xtian. Religion.

We might find more to the purpose in Bishop Ken's writings; but enough has been said. With respect to private tuition, the nature of the system which then prevailed did not so well admit of that practice: yet we find the germ of the custom in that time; the person already introduced writes thus—

"As sone as I received yours of the second instant, I did thankfully accept of your proposition of paying forty shillings a quarter to a person [20]*to read* at extraordinary times to

[19] In the writing of Barnes.

[20] Now the phrase is to *read with*, and is spoken of the pupil.

my sonn and kinsman, as a thing that is very agreable to my desire, and that wh I could no way have hoped I should have obtained, but from a person soe kind as to suffer the way of the colledge to be put beyond what is usuall in an extraordinary case as I doe take that of my sonn to be, who, I doubt I may say, being noe greate lover of his booke, as I believe by all the observations I have made of him, the various delights youth are apt to be taken with may easily leade him from his study: and Sir, as to the particular journy mentioned to my Brother Norton's house at Ixworth, I confess it is that which I did designe to have had him to have done in my company; but, my occasions not giving leave, cannot at present come; but the king being expected before much time be over to be at Newmarket, I had much rather he should wayte on his Uncle at home then to the court, and to be with me at such places rather than to be guided by any other, for though I have an extraordinary value for my Brother, yet the greate acquaintance he hath at the Court will unevitably carry them both thether, of which to say no more my present designe at Cambridge is not to make my Sonn a Courtier but a Schollar; and to that purpose, as I have in this informed, my hopes are that by lectures, disputes, discourse, &c., and so much studying as he will use, he will in some measure attaine to; and to avoyd the other matters which I feare, I confess I wish he were at home for two months; but he beginning to be towards a man, I shall give him the more charge how he doth order himselfe and leave him in it the more to his one consideration, that he may not be like some, who from great restraint have runn into liberty soe fast, as they have not known how to use it, pray, S^{r} excuse this long letter from

Your obliged Servant,

HEN. WHITHED.

Another by the same is as follows:

S^{r},

I have received yours, have not so fully the use of my hand as to write much, but my desires in refference to my sonne and kinsman are, that all y^{e} benefit that y^{e} university can give them they may receive, and as I have tould you they have not I doubt both of them so greate a loue to their bookes as that I can hope that they will of themselues gaine that, by the ordinary helpes that youth generally hath, that may be expected from some, and therefore, tho I have tould you my desire in generall is to use good husbandry, because to often y^{e} expense of money spends time wth it ill, I doe account it the greatest husbandry in the world, if by the well imployeing my money I can improve these young men, and therefore I doe intreate you to put me to what charge you please in gaineing some young persons to be frequent in reading to and conversing wth them, the which I must leave to yourselfe, and only repeate my father's care of me in this matter, wch was thus, that in the hight of y^{e} warr, tho I was so imprudent in other matters to think him hard to mee, he was in that matter so kind, that he gave the most money for tuition that was given in Katherine Hall at that time, tho he had then ten children unprovided for: * * * * * * * * * * * * * * *

The expression of these letters is more lengthy than it needed to have been; however all of the matter bears upon our subject; and on the opening

remark in the former might be founded a severe and not unmerited judgement upon the present state of the system as to that particular: wherein that which was properly and usefully the exception has become the rule, and thus the Student being placed in the leading-strings of continuous private tuition, is liable to lose his independance of thought and exertion throughout the course of study.

We shall conclude with a leaf out of the account book of a Student of the seventeenth century.

Sir Simon D'Ewes entered as a Fellow-Commoner at St. John's College in 1618, at the age of sixteen. Among the Cottonian collection of charters (xvi. 13) is the original account of his expences throughout his University career; and, as it illustrates the method of life in Cambridge at that time, a few extracts will not be unacceptable to the reader.

1618. Midsummer Quarter.

	£	s.	d.
The charges of my first journey when I went to bee admitted	1	0	0
For my admittance	0	6	6
The charges of my second journey when I went to continue	1	3	0
For a gowne	4	7	0
For a silver pott	6	10	0
For a trunke	0	11	0
For a pair of silk stockings	1	2	0
For a pair of garters and roses	1	0	0
Spent upon sundrye occasions by pettye summes	1	10	0
For a chamber	4	10	0
For a studye[21]	1	13	0
For a surplice	1	2	0
For four suppers on fasting nights	0	3	6
For a paire of bootes	0	9	0
For a cypresse hatband	0	2	3
For the freshmen's salting[22]	0	3	4
Tuition[23]	1	10	0

1618. Michaelmas Quarter.

Lost at Tennis	0	6	0

1619. Ladye Quarter.

Doctor Allot's bill when I was at this time sicke of an ague	0	18	10
Barbar[24]	0	1	0
A paire of spurs	0	2	0

These accounts are continued with great care during the whole of the time he was at the University, and a few years longer. It may also be noticed that a very curious diary of his life is among the Harleian collection of MSS., together with many other of his papers. Some extracts from the diary are printed in the Bibliotheca Topographica Britannica, Vol. vi.

[21] Sometimes called by the term *museum*.

[22] See p. 112.

[23] Later a Fellow-Commoner paid 2*l*.; and to his sizer 10*s*. quarterly; a Pensioner 1*l*.; a sizer 10*s*. or 5*s*.

[24] In other accounts 'a periwig 1*l*.' is a frequent charge.

A few items from other similar sources will be interesting as indications of habits and customs.

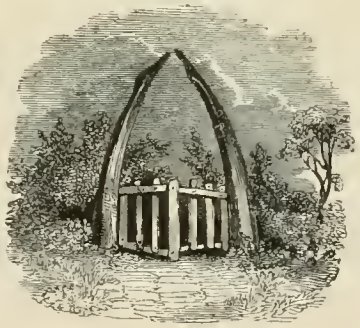
	£	s.	d.
A Bachelor paid for a Grace of the House	0	2	0
Gloves for the Beadle	0	1	0
Father	1	1	6
A hood	0	5	0
A gown	4	9	0
For subscribing to a supplicat	0	1	0

Other charges were:

Virginals and football	0	3	6
Studying gown	0	6	2
Laundress (quarterly)	0	4	6
Ars Cogitandi	0	4	6
Trompeters[25]	0	2	0
Sophs' Bonfire[26]	0	5	0
The Waits	0	2	6

[25] It appears that there was a band of musicians belonging to Thetford, of considerable fame, who made periodical visits to Cambridge. Clare Hall piece is said to have been the scene of their exhibition, which then no doubt presented much the same appearance as now it does on Commencement Sunday.

[26] May 27. Probably some day of rejoicing or thanksgiving.



THE CLUBS OF CAMBRIDGE.

Of all groves, downwards from that where Hercules cut his club, none perhaps has been more fruitful in the article in question than those of Alma Mater. Political clubs, clubs literary, hunting and boating clubs, clubs for encouraging agriculture by devouring beef-steaks, clubs to perpetuate the dress of the seventeenth century, archery clubs, private debating clubs, and clubs for 'natation' as the French call it, have all in their turns, some for a season, others perpetually, flourished in the University.

The history of societies like these is a task hard to perform, owing to the fleeting nature of its subject and the great difficulty of ascertaining any thing about it except for the last few years. If our grandfathers had their clubs, any records regarding them can only be found by accident, and in default of access to stores of manuscript referring to the last century we must leave to our readers the puzzling problem as to when clubs were first established here, and why.

For the last half century, the youth of our Universities have been continually advancing in manly habits. Instead of boy-bishops of thirteen or non-descripts of sixteen, the students of the present age rarely appear before eighteen at the earliest. A great change in our habits has been the consequence, aided of course by the altered fashions of the world without. Positive laws have given place to regularity, originating among our students themselves;—boyish tricks are less common, and we hope they have not given way to manly vices;—the habits of men are closely copied and to this perhaps we owe our clubs. But it is not to this alone; our age is an age of clubs, of concentration. From the eating of beef-steak and oysters to the management of the commercial affairs of a nation, all is done in joint-stock companies; and we have caught the endemic, whether disorder or not we do not ask.

The most important of our clubs have vindicated their right to separate notices, so that the writer of this article has little to do except gather up the fragments of information which history affords as to the secondary clubs, and mould them into as amusing a form as their fragmentary nature will admit. But while he is doing so he cannot but regret the hard fate to which he has been doomed, and look on the historian of the Union and him of the Boats as men who have eaten all the meat and thrown away the bone to be picked by any who pleases.

To those purists in education who circumscribe it within the limits of a lecture room or the bounds of a book, it will seem monstrous to assert that there are many advantages to be derived even from a beef-steak club. We do not, it is true, expect the aristrocracy of birth or the aristocracy of wealth also to constitute the aristocracy of talent. They labour under great disadvantages amongst us: they have to struggle against temptations which, if they exist among the poorer members of our body, are overcome and trampled under foot by that sternest of schoolmasters, necessity. Hence as they do not in general possess more than an average of strong-headedness, what we have to desire is, that they should not signalize themselves by any outbreaks of absurdity, but that their amusements should be those—if not of scholars,—at least of gentlemen. We are not going to lay down the position that a beef-steak is an ambrosial food conferring gentlemanly feelings on all who eat, or that bottled porter is the nectar of aristocracy, whereof if a man partake he shall be exempt from the vulgarities of his inferiors. But it is a very important thing that persons of this class, who will from their station have to take part in public life, should learn the habits of their class so far as they are good or at least indifferent, and exchange school-boy riot and excess for self-control and social enjoyment in the proper sense of the words. Young men are far less likely to lapse into intemperance at a set time than unawares at a casual dinner party, and many who would never contemplate occasional excess as disgraceful might much more probably feel shame when it occurred at a club. But beef-steak clubs occur every where, and it will not interest the world very deeply to be told that we have one dinner club which calls itself the True Blue and consists of three noblemen three fellow-commoners and three pensioners, or that we

have another boasting the name of 'Nulli Secundus', with other regulations perhaps not much less whimsical.

In the year 1830, in consequence of sundry misunderstandings at the Union, a new debating society was started under the name of 'The Fifty', one of the standing rules being, by the by, that the society should not consist of more than *sixty* members. Political and literary subjects were to be debated, to the exclusion of those of a theological nature, and the constitution of the society was modelled after that of its unnatural parent, the Union. It was thought by the founders of this society, that limited numbers would conduce to the improvement of the debates, that speeches would be made with less of declamation and more of argument, and that the more exclusive system, pursued in the election of new members, would guard against the introduction of any 'mauvais sujets', such as had occasionally appeared in the Union. Those who remember the debates, will, we think, readily admit their superiority as logical exercises, while no one can deny that there is infinitely more life and spirit in a good debate at the Union than in the best at the derived fountain of eloquence. From the records of 'The Fifty' it appears that, in 1830-31, there were about 50 members, and about the same number in 1832. But of debates or business meetings there are no traces, so that we cannot tell how they were attended or what interest was taken in them. In 1834 the society was revived, and it continued to drag on an unhealthy existence for rather more than two years, alternating, like all unhealthy bodies, between periods of great excitement and corresponding inanition. Some very good debates we remember to have witnessed, but they were few and far between, and in 1836 'The Fifty' ceased to breathe. It is supposed however, that its apparent cessation of existence is not real, but that all the energies of its fifty-headed life are boiling in the veins of one favoured member of Trinity College, who is the depository of its records, and whose extraordinary success in the University may perhaps, not without reason, be ascribed to this transfusion of forty-nine other men's social existence into his own system. 'The Fifty' is perhaps the most celebrated of those offshoots which have at times sapped the strength of our 'Union Society'. The leaders who formed it were precisely the best speakers whom the Union ever possessed, and if such

a secession did not avail to her destruction we may hope she will survive any other.

Of other debating societies we hear but little. One called 'The Lobby', the members of which belong for the greater part to Emmanuel, Corpus and Christ's Colleges, obtained some notoriety two or three years back, but it has since relapsed into obscurity.

A few years ago a tragedy mania seized part of our community; a stable in Jesus Lane was converted into a theatre, and Othello was acted by the members of the Theatrical Club. This application of the club spirit to the purposes of the buskin made a celebrated Greek jest-monger exclaim in the words of Aristophanes

τίς ὁ νοῦς; τί κόθορνος καὶ ῥόπαλον ξυνηλθέτην;

and Hercules in the play could not have gone into more inextinguishable hysterics at the sight of Dionysius with his club and buskin, than were the spectators of Othello at the attempted tragedy of the Desdemona and the broad farce of the Emilia, who, by the bye, stood six feet high without her shoes. This extraordinary elevation quite disconcerted the milliners, the effects of which appeared in the curious brevity of the lady's nether habiliments which had been evidently intended for a train but in effect only presented the appearance of a robe, very short indeed before and rather long behind. We have not had any opportunity of conference with the female part of the audience, but it is believed that their quicker sense of the becoming in female apparel dissolved them in convulsions of laughter at what appeared to us both sublime and beautiful.

Theatrical clubs are not those which we should desire to see multiplied amongst us. Men must dine, to live; to be good speakers they must practise oratory; to be in health they must exercise themselves in athletic sports, and clubs for these purposes are therefore either beneficial or not injurious. But the atmosphere of the play-house is at no time particularly desirable, and when in addition to the time spent at the actual performance we take into account that necessary for rehearsals the learning of parts and the arrangements of scenes, we think there are few who will deny that it might be better employed. Moreover the ex-

pence of dresses is far too great for purses of only a moderate length, and a passion for theatricals is not very likely to conduce either to a healthy tone of morals or to a vigorous application to professional studies.

But of all the clubs that ever existed in Cambridge, the swimming club at St. John's was the most extraordinary. The same spirit of maritime adventure which kept the Johnian boat at the head of the river for three seasons induced the members of that immortal crew to undertake other labours connected with the great deep. They formed themselves into a bathing or rather a diving club, with an amphibious treasurer and a subaqueous exchequer. For the convenience of young gentlemen of a consumptive tendency they divided the club into three classes. Interest in the objects of the society, a general enthusiasm in the science of which they were adepts, gregarious habits and one positive plunge into bonâ fide cold water once at least during each month, sufficed to render any man admissible to this threshold of true philosophy's temple. To become a member of the second class, called from their propensities, Philolutes, it was necessary to bathe still oftener, how often a regretful posterity has not been able to ascertain, but to attain unto the true arcanum, to be indeed one of the initiated, no day was to be passed without its dip, unless the ice were so thick that an athletic Johnian in "puris naturalibus" could not avail to the fracture thereof. Nay, it is reported, that when on a time an unworthy member of the club, unworthy as the event proved, set forth on a frosty day to bathe and returned without accomplishing his purpose, he was questioned with stern and grave enquiry by his more scrupulous companions as to whether he had jumped on the ice. The unfortunate and effeminate victim in a trembling voice said "No", whereupon, in spite of his most humble and earnest solicitations, he was forthwith, as an unworthy and self-seeking member, expelled the club. The days of such cold-blooded or rather cold-watered atrocities happily are passed. Rumour does indeed tell of men bold enough to bathe in Newnham mill-pond by moonlight in November, and there are some families connected with the University in whom the natatory principle seems innate, but the church or the churchyard has long since received most of those bold bathers whose exploits we have been recording.

We cannot close without a few words on a society called 'The Pitt Club'. It was established some years ago by some zealous partizans of Tory principles, in order to do on a small scale what the Carlton Club does on a large one. The general opinion however seems to be that its political manœuvres have been attended with a very moderate share of success, and some persons have gone so far as to say that this club has injured the cause it wished to serve. Perhaps indeed 'we do it wrong, being so majestical' by ascribing to it these motives; for we have heard that, though as a society its end is political, it is composed of individuals whose end in becoming members is purely culinary. The enthusiasm displayed in its dinners prove that the cookery is well arranged, and if the harm done by its members extend not beyond a surfeit to themselves, we can well afford that the good should extend no further.

We might easily swell this article by an account of chess-clubs, cricket-clubs, music-clubs, &c. but there is really nothing very attractive in such descriptions as we should have to give of hot rooms in the one case, with coffee chess-boards and combatants; or of hotter fields in the other, with bat, balls, bowlers, flannel jackets, marquees and ginger-beer. The public will depart satisfied if we tell them that fierce and long are the contests in both cases, and that the combatants separate with aching heads or broken fingers, 'as the case may be', much as they do from other chess-boards and other cricket-grounds.

Here then the clubs of Cambridge retire, and if our reader should be disposed to vilipend these useful institutions, let him pause and remember that there is not one from which he may not on his next visit derive some amusement. If he is a sporting man we have our cricket and our boat-races: if a politician, our Pitt Club and our Union: if a gourmand, so that he be well born to boot, we have our True Blue and our Beef-steak,—wherefore when he next comes this way and wishes for enjoyment, let him by all means propitiate our clubs.

a H*t*.

OLD PLATE.

THE method of associating for the attainment of any end, is so striking a feature of our time, that we are disposed to imagine it peculiar to ourselves. But this notion does some wrong to antiquity. This very point of association forms one link in a connected view of modern and ancient times.

One species of modern societies, the benefit clubs, seems to have had a prototype in the ancient *gild*. This name had its origin in the Saxon verb signifying *to pay;* and was applied to confraternities or bandships, made upon a religious basis and composed of nobility laity and their female relations. Having the patronage of some great man, the members wore a badge which was first *defensive* and later became *offensive*, for instance, a stout staff or *club:* and with these they were *bound* to defend or offend respectively those who were friends or foes of the fraternity. It is this duty that is signified by a custom yet lingering in the halls of some of our Colleges, which is for the two next in the progress of the cup down the table from one side to the other to be on their legs while the one who holds the cup is drinking to the toast. Numerous notices of these gilds lie scattered in topographical works[1]. The statutes of several[2] are preserved;

[1] Stow's Survey of London, i. 6. Peck's Annals of Stamford, xiv. 19. Dale's notes on Silas Taylor's Hist. of Harwich. Percy's Northern Antiq. i. xii. 313.

[2] Of the gilds of St. Peter and St. Paul and All Saints—in Baker's MSS. xxxvi. 165. Of St. Clement, Trin. Lib. O. 7. 15; on p. 4, of which volume is the date 1431. The book of Acts and Accounts of the gild of St. Katherine, at Stamford—in Caius Coll. Lib.

H D delt Ap 183

T J Rawlins lith

ANTIQUE DRINKING HORN

(Corpus Christi College)

Published by J W Parker West Strand

Printed by M & N Hanhart

H D del.t Ap 1839

J J Rawlins lith

TIP OF THE DRINKING HORN.

(Corpus Christi College)

Published by J. W Parker West Strand

Printed by M.N. Hanhart

and they supply some curious hints as to the character of these bodies. Cole selects the following instances to "give an idea of the sobriety of those times"; the first belongs to the thirteenth century:

Si quis pro Ebrietate ceciderit in ipsa domo Convivii vel antequam propriam curiam intraverit, oram persolvat.

Quicunque Potum suum effundit latius quam pede velare poterit, sex denarios persolvat.

Quicunque dormierit in Banco Convivii in conspectu fratrum, oram persolvat.

These last are from the rules of a confraternity founded in honour of St. Olave, King of Norway.

It is not impossible but that the 'Magnum Cornu potatorium', (a plate of which we present) has been a guilty instrument in this view, when the Gild of Corpus Christi celebrated their foundation, or on other "generall or principall day"; although an old annalist of the College cautiously remarks they used it 'sane liberaliter'. But Fuller speaks plainer—"when good stomachs (after a long procession) meet with good cheer, no wonder if mirth followed of course." Its capacity is considerable, and its form is such as to require full as good tactics in conveying the liquid to the mouth, as the noted yard-long glass, once an object of astonishment to the visitors of the Sun Inn. The annalist[3] describes it as 'ornatum operculo cum suis appendicibus ex argento deaurato'; but those appendages have long disappeared, the tie of a light chain between them and the main vessel having been dissolved. The head in which the point of the horn is set is probably intended to represent Edward III., the reigning monarch at the time (1347) in which it was presented to the Gild by its alderman, John Goldcorn. When the Gilds of Corpus Christi and St. Mary, united under Henry, Duke of Lancaster, were transformed into a College, this relic of the old establishment passed under the new order of things, and has come down through many feast-days to our age; and now it is used by the Fellows with dignified moderation when summoned to do honour to great occasions.

It may be interesting here to commemorate the Gilds that once flourished in this town. The following list of titles with the places of meeting belongs to the time of Edward I.

[3] Jocelyn. Historiola. Coll. C. C. See Archæologia, 1773. Vol. iii. p. 19.

Gilda beate Catherine in ecclesia sancti Andree Apostoli.
ffraternitas be. Mariæ Virginis in ecclia sci Botolphi.
Gilda be. Marie Virgis in eccla sce Marie juxta forum.
ffraternitas sce Marie in ecclia be. Marie.
Gilda assumptionis be. Marie in eccl. sce Trinitatis.
ffraternitas sce Trinitatis in ecclia sce Trin.
Gilda sce Trin. in eccl. sce Marie ad forum.
Gilda sce Catherine in eccla sci Benedicti.

It is worth the reader's while to take a glance at the rules of one of them. For the Gild of St. Peter and St. Paul it was thus ordered among other things:

"The Gyld to be holden in the Chyrch on the Sonday following the Feast of the Apostles," and all "brothers and sistres" to meet at heven songe on Satyrdaye and the messe on Sondaye, in their best clothyng, under penalty of paying "one pound of wax to the amendment of the lights."

Officers of the Gild—"Alderman, Maystirs, a Clerk and a Deen:" those to be chosen "whiche yem thynkith be theyr gud conscience, that ben most able to govern the companye."

"The Alderman shall have at every generall day to hys drynk and for hys gestys one galone of ale, and every Maystir a potell, and the Clerk a potell, and the Deen a quart."

"If a brother be fallen into olde age or into gret poverte, nor have not wherwyth to be founden or to help himselfe," he is to have iiii*d.* every woke as longe as the catell of the gylde is worth xl*s.* or more."

"No brother or sister to remayne in the halle or any howse of office longer than the Alderman aryseth up."

"Not to bewray the counsell of the Gyld, to any other strange man or woman, so that the companye be slandered or hyndered or have any other vyllany thereby."

"To keepe the yere day of Symkyn Rankyn of Cambrigge, because he gaf us xl*s.* in the begynnyng and to the furtherance of the gyld."

Such an article of table furniture as the alderman's horn no doubt made as remarkable figure on the gild-board as his only piece of plate, the salt-seller of silver sides and horn bottom, on the table of Fabricius; though this piece had once the mystical power of giving a salvo to the honour of rank by dividing the servant from the served. For this purpose a fixed station on the board must have been conferred on the salt by usage; and then the guest may cease to be surprised, who has

This Guppen within the foote.
Matthæus Cantuar. dedit istic istius corpus
Cant.ie Lan. A.o 1569 consec.is suæ. xi.o & etatis suæ. 66.
Vnicus 53.

Nicholls & Palmer lithog Cambridge

Published by J.W Parker, West Strand

subjected himself to a fine, according to the custom in one College, by incautiously displacing the mysterious vessel.

The general elevation of the corporate character, the increase of wealth, and the long lapse of time have given to the *College* table a great advantage over the *gild* in point of usefulness and ornament, after all deduction of loss by accident or plunder: a few Colleges have suffered in this latter way to a considerable degree; in 1539, a MS[1]. chronology thus commemorates the misfortunes of King's College:

"Promptuarum iterum (nam idem ante acciderat) omnibus suis vasis et ornamentis spoliatum et excussum est."

And the buttery safeguard was invaded with similar result in the Colleges of Trinity and Caius not many years since.

A few specimens of ancient skill and taste in the article of plate still remain, to which the attention of the curious in this matter shall be directed by a catalogue.

The Foundress' cups at Christ College are silver-gilt, and possess singular elegance of form: one a quart, 6 inches in diameter, and standing $12\frac{3}{4}$ inches; the other a pint, 5 inches in diameter, and standing $9\frac{1}{4}$ inches. The *spoons*, six in number, called after the Foundress and said to have been presented to her by her god-mother, must be noticed as curiosities: the bowl is of the old spoon-bill form, and all is quite plain, except that the handle terminates in the figure of one of the apostles. There are three *salts*, the simplicity of which accords well with their antiquity: they stand $9\frac{1}{2}$ inches and $8\frac{1}{4}$ inches, and have diameter 6 inches; their mass is great but capacity very small, and their shape the most inconvenient that could have been devised.

The Lady Sidney's jug and platter, the former highly embossed silver-gilt with heads and emblematical devices: its office is to supply rose-water at the close of the feast. A cup of similar character on commemoration days travels the length of the table to 'the memory of the Foundress'; and e're this has, it is said, yielded a draught of the 'Imperial Tokay.'

Archbishop Parker's cup, for singularity of form and decoration is a companion worthy of John Goldcorn's horn. The drawing given will stand in good stead of description.

[1] MS. in Jesus College Library.

In Lyson's Cambridgeshire there is a good representation of the "cup of silver-gilt belonging to Pembroke Hall, a present from the Foundress—it bears these inscriptions":

"SAYN DENES Y^{t} ES ME DERE FOR HES LOF DRENK AND MAK GUD CHER."

"M.V. GOD HELP AT NED."

The usage of antiquity limited the fabrication of plate almost entirely to the articles, cups and salts. The salts were large and occupied central positions on the table: cups were common presents; for instance,

Tho. Langton Winton. Aulæ socius, olim dedit tassiam coopertam eidem aulæ; qui alienarit ANATHEMA sit[5].

In the Annals of Caius College we find this commemoration of a bequest:

"Matth. Parker dedit vasa quædam deaurata affabre cælata in unum sc. neste of gobletts under a cover."

A similar article in the stock of the College is commemorated with the title of Lord Hoptoun's kitchen plate.

The inventory of Dr. Caius' furniture at his town house in St. Bartholomew's will give an idea of the private stock of an eminent individual.

	li.	*s.*	*d.*
One standynge cupp wth a cover all gilte wayinge xx^{ti} ounces - -	v	viii	vi
One other, &c. -	iiii	ii	viii
vi. gilt spones weyinge xx^{tie} ounces iii. qters - - - - - - - - -	v	xii	iiii
One gilt crucifix weyinge vii. ounces - - - - - - - - - - -		xxxvii	vi
One gilt sault wth a pep^{r} boxe in the same weyinge ix. ounces -		xlvi	vi
One gilt pott wth a cover, viii. ounces - - - - - - - - - -		xlii	vi
A gilt sault -		xxiii	ix
xii. spones and one fforke prell and gilt - - - - - - - - - -	iii	viii	x
A little goblett, prell gilt - - - - - - - - - - - - - - - -		xxvi	viii
One little pott, prell gilt - - - - - - - - - - - - - - - -		xxix	ii
One other white pott wth a cover - - - - - - - - - - - -		lviii	iv

It may be observed that the *cup* was generally the fee on admission to the Fellows' commons: the Fellow-commoner's contribution to the adornment of the table is now made as a farewell present.

[5] MS. Jesus College.

THE GARDEN AND COURTS OF GONVILLE AND CAIUS COLLEGE.

The classical descriptive 'rus in urbe' has a powerful charm for the imagination: it implies the attraction of rarity, the force of contrast, and promises all that is delicious in the centre of all that is odious.

There are several spots in our town which merit this praise; but no where perhaps is it more literally applicable than in the instance submitted to view; and a partial admirer might be disposed to adopt the sentiment of a Jersey householder, who, enamoured of his garden, has set up over the entrance this motto,

Ille terrarum mihi præter omnes
Angulus ridet.

The scene presented to view is that of a 'terra incognita' to all but a few: the reader therefore is informed that he is to suppose himself in the Fellows' Garden of Caius College.

Now, as far as the cause relating to the attractions of this College has been pleaded before the public, only the evidence against us has been given. It is Carter's testimony that "This College being surrounded with *lanes* on three sides and *the* street, in the Founder's time called 'vicus major', on the east, cannot be thought to contain much garden ground: yet besides the garden belonging to the Master, the Fellows have a small one, or rather orchard; and the court next the street (for it has three) is handsomely planted with lime-trees."

The account of the latest[1] historian is not more favourable, and is a specimen of his occasional bad taste: "No College has less of a *rus in urbe* than this; every where surrounded with the town and public buildings; with little of garden, no agreeable walks, overshadowing groves or refreshing water, and not a single outlet into the adjacent country. But buildings, like men, must yield to circumstances and bend to ne-

[1] Dyer, i. 421.

cessity. Garden and wood and water are not for every place; Moses himself could not strike water out of every rock nor upon every occasion: and it is fruitless to complain." The gardens it is true are small; but still there may be beauty there. Art can charm imagination by arrangement; and though it may find difficulty in giving to a confined scene the appearance of expanse, it can by disguising the narrow boundaries banish the sense of confinement; shewing that imagination has really 'pleasure in being cheated.' This manœuvring is successfully executed in the two gardens already mentioned. A person in meditative mood may tread the scene here exhibited without feeling the oppressiveness of confinement or experiencing the irksomeness of repetition, because he has always before his eyes a combination of objects so rich that not one nor two nor several glances, exhaust the interest of the scene. Even winter strips it not of its charms; sunshine and verdure can even then meet in the abundance of evergreen, and delight the eye though the feelings are not cheated. Here are assembled old favourites of the garden, the rose, the lily of the valley, and the jessamine; with those goodly representatives of Pomona's court, the mulberry honoured for its fruitfulness, and the fig waving beneath the Chapel window; where, as in a sanctuary, it enjoys its freedom of growth, and thus, assuming the independence of a standard, displays its dignity in massive verdure. A fine acacia rears aloft a large canopy of fresh delicate foliage, secure in the shelter of its station. The ilex and holly of different hues, and other shrubs, abundant enough to perplex an imperfect skill in the florist's vocabulary, form a collection of colours that light up beautifully under the new beams of the morning sun. All is verdure—the walls are dressed in ivy, and trees even are seen to cling tenaciously to them. Then various buildings meet the eye, and engage attention with beauty of form, or interest of association. At several points the views are composed with portions of building and masses of foliage, like a scene of rock and wood in nature's rude condition transformed into the regularity of art, or the obscure resemblances to man's handiwork which imagination loves to trace out among the forms of nature, waved, as by some wizard hand, into reality.

Thus we have on this spot the joint effect of art and nature, highly enriched with the influence of associated thought.

This description differs widely from the account of the older historian: he sketched from another state of things, such as the adjoining garden still presents. Once the ground was apportioned among the tenements which made way for the present Perse building, and lay a rude broken surface intersected with ditches and fences.

To do full justice to the scenery of this spot, we must wander in description out of the limits of the scene itself. Those '*lime-trees*' with which '*one* of the courts is handsomely planted', can claim the praise of beauty only in their combination with other objects. An avenue within the walls of a court was something uncommon, and common custom noted it: the liberality and scientific fame of a *Bifundator* could not compete with the caprice of fancy, and accordingly the title of Perse Building, in spite of inscription, gave way to the name of Tree Court[2]. Such is the origin of popular names, the memorials of vivid first impressions rather than resulting from notions framed upon information. The limes, though somewhat starved and stifled, form a wall of shade, only broken to admit a view of the turrets and pinnacles of King's Chapel. The effect of this shade is felt in two extremes, when the foliage intercepts the midday summer's sun or when it forms a gloomy passage terminated by the gate of Virtue, with the ornamental lines upon its dark face traced out by the light of a full moon. This avenue was formerly the approach to the College like the passage at Jesus College, and then there was a gate under the arch which is still termed the 'gate of Virtue'. The western boundary runs along the Gonville and Caius Courts, the former of which holds the northern position; and their communication is by an archway between the entrances to the Chapel and the Master's Lodge; the formation of which is thus related in the Annales (p. 77):

"Ingressus in Sacellum[3] ex porticu inter utrumque Collegium communis factus: ei opposuimus aliud ostium ex humiliori cubiculo Custodis, ut illi pateat ex cubiculo egressus in Sacellum et in utrumque Collegium sicco pede."

[2] The 'King's Court' of Trinity College, is a title much more strange to the ear than the 'New Court': and in the corresponding case of St. John's College, the world has been left to itself to fix the appellation.

[3] Formerly in Gonville Court.

Between the Tree Court and Caius Court is another archway, an emblematic union of the two gates consecrated to Virtue and Wisdom. And as this conjunction of qualities forms a germ that buds in Humility and ripens even in present time into Honour, so our communications with the world without us is by two gates, one at the east, the chief entrance, small and simple, whose fenestra by reducing the aperture compels a bending of the figure upon entering; the other at the south, not large, but rich in variety of adornment, and opening towards the shrine 'Dedicati Apollinis', whence all the academical distinctions and rewards are derived. We would fain see the allegory drawn out in the fine moral tone which characterises the language of our Founder; but this dutiful desire is doomed to disappointment: for the adoption of the allegory is prescribed in the same matter-of-fact terms which communicate the erection of the material part. This narrative claims a place[4]:

On the Sabbath, the fifth of May, in the year of our Lord, 1565, at ten in the morning, after offering up prayers to God that our College might enjoy both a prosperous commencement and eventual success, and that all its members might prove men of integrity, lovers of literature, serviceable to the state, and fearing God, we laid the first and sacred stone of the foundation with these words:

"I dedicate this edifice to Wisdom: I lay this stone as the foundation of a building to promote the increase of virtue and literature, in the name of the Father, the Son, and the Holy Ghost."

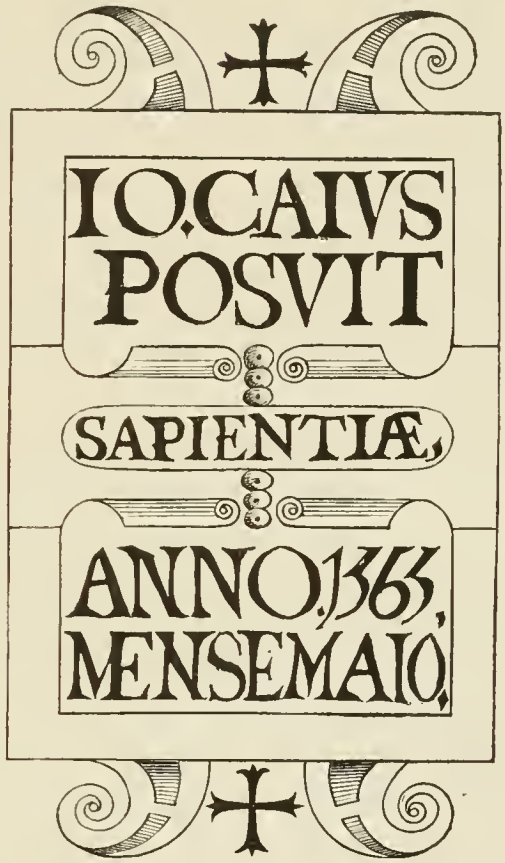
The area or court of the new College, as well as the site of the buildings erected by us, consisted of an allotment of four gardens, separated from each other by three walls, and one cross-wall of wood, which is called a paling (palatus): two of these gardens had been for many years in the possession of the College; the others were purchased by our means with our own money from Trinity College and Robert Lane, burgess, as may be ascertained from the (written) assignment made by each of the parties.

I found by the way whilst the foundation was being dug, that from the gravel which extended throughout the ground occupied by the new College water always bubbled forth if the earth was dug to the depth of six feet.

I observed moreover that previous to the fifth day of the month, on which the foundation of the College was laid, there had been daily and almost incessant rains for the space of two months. On that day however, and from it up to the nineteenth day of the month (by which time every thing was rendered secure from the effects of the weather), we enjoyed uninterrupted fine weather: which I considered as an indication of the favour of God.

[4] Annales, p. 66. In the other copy the figure of the stone differs.

The stone was placed exactly in the centre, reckoned lengthways, of that wall of the new College which was adjoining to the western garden, bearing the following shape and inscription.



The occasion, it may easily be supposed, elicited many compliments: of which two instances are preserved by the Annalist "quum bona precentur Collegio atque exoptent." They were by Thos. Hatcher, M. A. and Abraham Hartwell, B. A., and, rendered into English, stand thus:

"Almighty Lord, without whose heav'nly will
Vain is the structure's strength, the builder's skill;
Caius, enamour'd of the sacred Nine,
To the lov'd choir thus consecrates a shrine;
Do thou, O God, with prosperous omens bless,
And crown his effort with deserved success:
Thus future bards warmed with Pierian flame
In loftiest notes abroad shall sound thy mighty name."

"Within these walls may wisdom e'er remain,
Saith Caius; here her rightful sway maintain."

Here we may note a circumstance indicative of the change that has taken place in practical views and habits. The Founder prescribes a use of the gates much more frequent than is made at the present time: —for example, that the gate of Honor should be closed during the hours either of dinner, disputations, or lectures. The reason is given in recommending the closing of the gate of Virtue—to ensure tranquillity and safety[5]. The restriction, if ever needed, was no doubt soon relaxed on account of the balance of inconvenience. The necessity exists no longer: *tranquillity* is not interrupted by thoroughfare, and *safety* consists in other circumstances. Some words upon the architecture, and we have done.

Masses of building may be looked at in the distinct views of the picturesque and the architectural; but to a certain extent there will be an agreement in both views as to the value of some points. The picturesque, for instance, abhors a large display of regularity in lines or colour: and the broken lines of a time-worn building are valued by the architectural observer as evidence of the genuineness of the forms that are presented to him: which, as long as they can utter any language, he would not exchange for the finish and smoothness gained by restoration. Boldness and other qualities which belong to architectural excellence also heighten the picturesque character, as may be instanced in the effect produced by the position of a mass of building with respect to light so that it may assist in giving character to real prominence.

The date of the work in these gates, together with the name[6] of the supposed designer, will recommend them as examples of the Italian style. The fronts of the building which bear the inscriptions 'Sapientiæ' and 'Virtutis' exhibit simplicity of arrangement, lightness of ornament, and absence of projection in the members. The figures are elegant, the

[5] Several curious rules are in existence, shewing the comparative insecurity of property and person in old days.

[6] John of Padua, according to tradition, was the architect employed by the Founder; whose connexion with the University of that place renders it probable; though from the next extract it would appear more likely that Have was the one: and Walpole supposes a portrait in the College Library to be his.

pilasters thin, and the cornices slender. Some of the devices are enigmatical and appear to belong to the Romanesque.

The gate of Humility is worthy of its name, as strangers or even those familiar with it will have felt as well as observed: and when thus reminded of a similar character in the chancel entrance to many a country parish Church, they may see graven here the moral intended to be conveyed. There are occasions, though now few, on which the bowing of the head may be spared. The portal is here, as in other Colleges, opened wide when any exercise in Divinity, Law, or Medicine is to be performed in the Schools. It is an allusion to the custom of former times; for all, or the greater part of the body, on those important occasions were wont to walk out in order after 'the act': and probably in its return, the procession was swelled by a portion of the audience, friends crowding to congratulate a student who had distinguished himself or done honor to his College, and to express their interest in the past display.

Towards the east, the principal front, the College has a very unobtrusive aspect, true to the motto of its principal entrance.

But the 'porta Honoris' on the south side, acts its counterpart. It displays all the five orders of architecture; and such, according to report, is its frame that at a certain note in music it will perceptibly shake. By this token we are known and remembered: it is the standard peculiarity of the College, which the transient traveller carries away among his store of mementos. Here is a proof: the writer of the following[7] lines was one of the great assemblage of scientific men and lovers of science who swelled the meeting of the British Association in 1833:

Cette porte est batie de pierres de taille et ornèe de colonnes. Vous chercheriez vainement à quel ordre elles appartiennent, car leurs chapiteaux l'entablement et la voûte ellememe disparaissent sons un manteau de lierre. Je ne sais si l'architecte l'y a jetè à dessein, mais jamais je n'ai mieux vû reunir et contraster le travail de l'homme et les lents ouvrages du temps. Au-delà de cette porte notre vue s'egarait dans les beautès de King's Chapel que nulle plume ne pourra decrire.

It will be observed the *manteau* of ivy saved our visitor considerable pen-labour of description: the work of the engraver shall do the same

[7] Visite à Cambridge par M. Abbadie.

for the writer of this. It must be added however, that the above conjecture is not correct; as the following extracts from the Annales will shew:

In the year 1574, the gate that is called the Gate of Honour, and opens to the Public Schools, was built of squared and hard stone, curiously worked to the exact model and pattern which Dr. Caius in his life-time had dictated to the architect. And on the top of it is put a weathercock made in the shape of a serpent and dove; the expence of which amounted to 128*l.* 9*s.* 8*d.*

That tower also with a staircase that leads from the chapel to the *treasury* was finished, to wit, by the addition of the upper part, as before that the erection was only as high as the bottom of the tiling; and on its top was placed a weathercock, of the figure of Mercury. This Caius wished to be called, from its situation, the Sacred Tower.

. . . . . when already before this there was in the middle of the Gonville Court a broad stone walk leading from the door of the chapel to the Gonville *gateway* (ad valvulum porte Gonviliane).

In Dr. Caius' Court a pillar was erected, and a stone (hexacontaedron tot solariis decoratum) of exquisite and wonderful workmanship, bearing 60 dials (horologia) placed upon it, framed by Theodore Have of Cleves, an excellent artist and celebrated professor of architecture, and adorned with the arms of those gentlemen who were at that time resident in the College; and given by him to the College as a memorial of his good wishes towards it. On the top of this stone a weathercock was put up, made after the likeness of Pegasus.

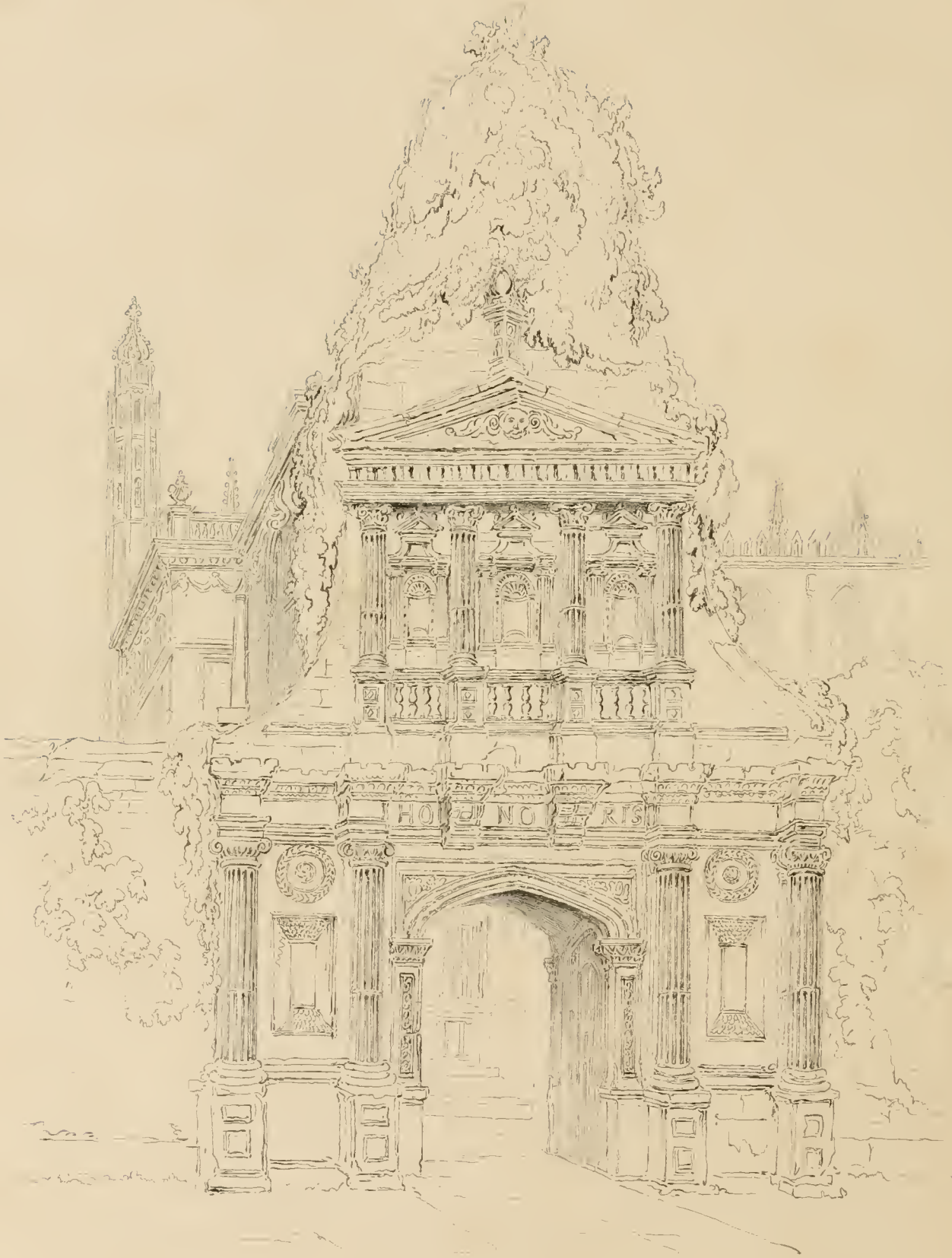
This fondness for emblem found another opportunity of indulgence.

When a wonderful drought had raged during summer, the water which comes from the well near the kitchen soon turned bad. When the College became distressed by want of water, a pump was erected, from which water was to be drawn thenceforward for necessary uses: and on the topmost part of it a carved figure of Aquarius was placed. Besides, for the greater beauty and elegance of the court itself, it was shut in by some wooden rails. Afterwards moreover the well in the kitchen, to prevent it from being polluted any more by things thrown or accidentally falling in, was enclosed and turned into a pump.

We subjoin, from the same source

A table summarie of all the expences of our founder's, Mr. Doctor Caius, buyldinge from the feste of Ester, 1564, untill the Nativitie of St. John Baptist, 1573.

	£.	*s.*	*d.*
Imprimis for trees bought of Sir henrie Cromwell out of Warboys and Ramsey woods in number 510 - - - - - - -	66	8	0
Item for hewing marking felling lopping squaring drawing and carriage by land and water from thens to Cambridge - - -	46	4	8



Item Rothesey and his men for their worke by daye from Midsomer 1566 untill Midsomer 1573 - - - - - - - - -	123	6	3
Item for bourdes bought and brought into the Colledge - - -	29	15	10
Item for staying tymber, hardles, lathes, lyne, cordes and nayles -	31	16	6
Item for Ramsey stone free and ragge culling and carriage by land and water - - - - - - - - - - - - -	254	19	8
Item for free stone from Rynge Clyffe and Wolden, digging and carriage pte by lande, pte by water - - - - - - -	101	19	2
Item for whyte stone from haslingfeld and Barrington, digging and carriage - - - - - - - - - - - - - -	92	3	5
Item for stone from Barnewell, digging and carriage - - -	6	5	2
Item for lyme from Reche Hinton and otherwhere - - - -	54	10	1
Item for sande and claye by Barnes, Thomson and others - -	11	6	6
Item for Iron worke for windowes dores &c. - - - - - -	24	8	10
Item for leade and to the plomer for casting and laying it - -	46	15	7
Item to free Masons from Michaelmas 1564, untill Midsomer 1573 -	337	11	7
Item to the Carver - - - - - - - - - - -	7	4	11
Item to roughe Masons - - - - - - - - - - -	97	8	2
Item to Laborers - - - - - - - - - - - -	219	8	5
Item to Slatters, for slatte, tyle and the workmanshippe - - -	161	8	6
The hole some of all their expences ordinarie and extraordinarie -	1834	4	2

Besyde the expence omytted by neglygence, and expences also yet to come for the perfection of the buyldynge of the College and pavynge of the Courts of the same.

The expenditure in building porta Honoris and the Chapel Tower is also given in the same manner, and the amount is stated to be 128*l.* 9*s.* 8*d.*

Though the founder of this architectural allegory has left no declaration of his design, that design might be very well collected from the terms in which his views are expressed and his rules prescribed. The order of principles in the allegory is strictly moral and practical, and accordingly has entered into the imagery of the poet and the argument of the moralist. The lines following[8] are almost a description of Caius' moral passes:

> For, as the ancients heretofore
> To Honour's temple had no door
> But that which thorough Virtue's lay;

[8] Hudibras, ii. i. 800.

The sentiment is reproduced in the words of a much and justly admired poet[9] of our Gallic neighbours:

Ne gloire ne peut etre, ou la vertu n'est pas.

And heraldic lore, whose practice architecture has in this case imitated, and which deals in moral proverbs and established saws and makes it its business to put them forward to notice, appears to have regarded this subject as a special favourite. A Garter King of Arms in Elizabeth's reign composed the following variations upon it:

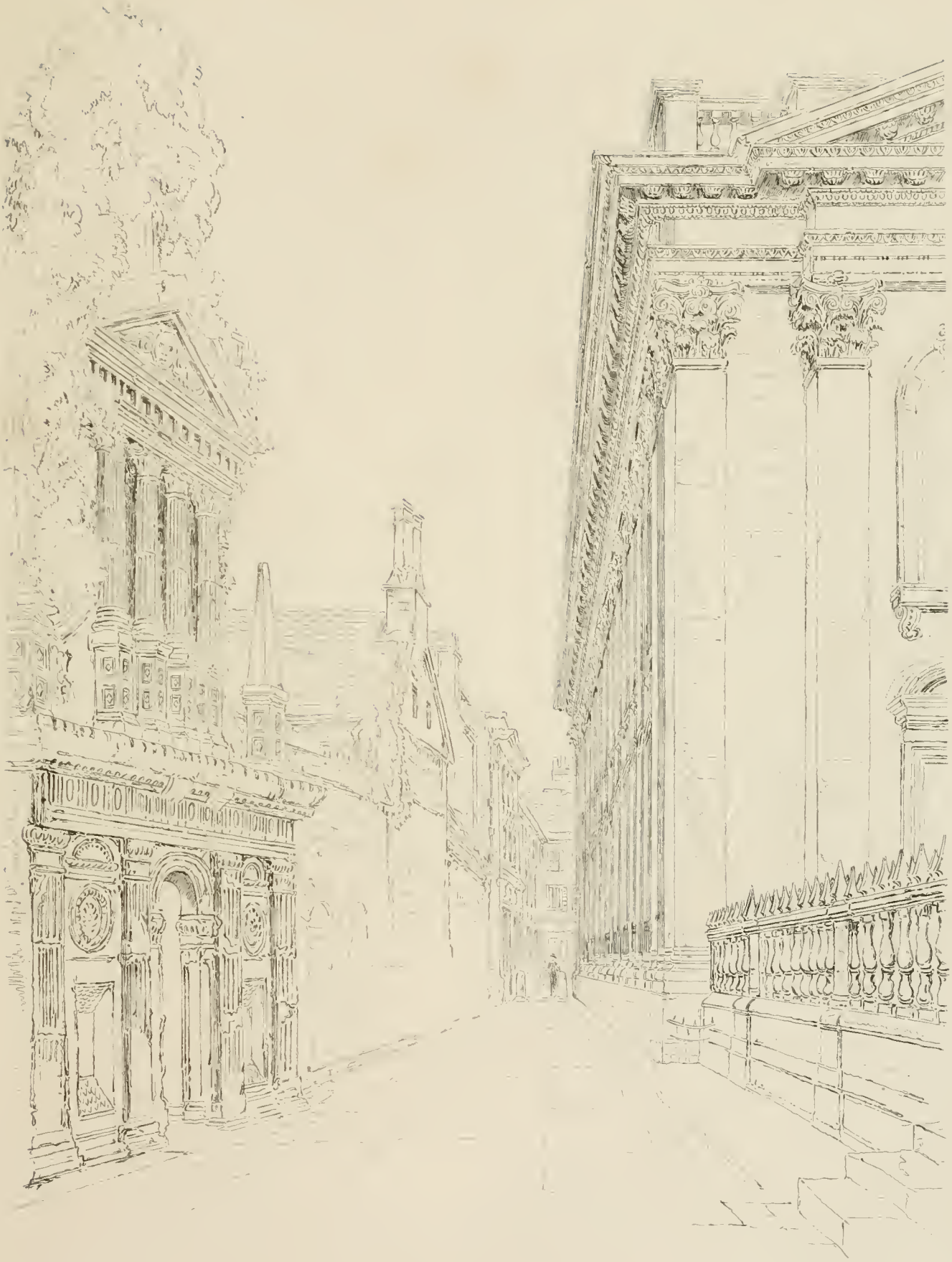
Difficilis honoris custodia
Honoris custos metus
Virtutis comes honor
Umbra virtutis honor
Virtus honore pluris
Virtutis radices altæ
Nobilitas, Virtus, non sanguis
Tibicen honoris Virtus
Columna gloriæ virtus.

One instance in which the mutual connexion of these qualities has been registered by respect for the dead, may be quoted for the aptness of the language to our subject. It is a part of a monumental inscription in the Church of St. Mary Key (on the Quay) Ipswich:

Here Henrye Toolie lies entombde, that war amonge the rest
By Virtue, Wisdome, welthe and worshippe named among the best:
A marchant welthye, whose affayres God further'd with successe;
A Portman for his wisdom choes and dyed, whom God did blesse.

The same thing expressed in all these several forms will be verified—as by the one who actually walks through the emblematical arches—so surely year after year by the Student, who is the subject of this good discipline of the moral and intellectual faculties.

[9] Lamartine, Medn. ii.



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